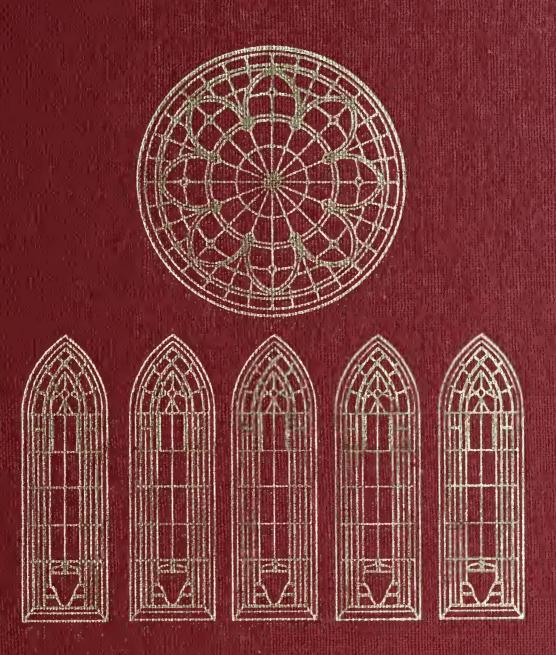
Leaves Of Raith



A History of First Baptist Church Eden, North Carolina 1839-1989

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LEAVES OF FAITH

A HISTORY OF

FIRST BAPTIST CHURCH

EDEN, NORTH CAROLINA

1839-1989

By

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HISTORY COMMITTEE OF

FIRST BAPTIST CHURCH

and

Edited by

BETTY BARKER

PRAISE AND DEDICATION

First Baptist Church history is not bound in a book; it continues to live. It is found in the lives of people who have been led by the Lord, inspired by past events, and motivated to move forward to greater accomplishments. First Baptist Church was constituted in 1839 and has moved forward to its one hundred and fiftieth year celebration in 1989. This past and present body of believers has made this living history. The writers of this book have only attempted to put these deeds into words. It is with praise that we dedicate this book to the glory of God who has revealed Himself through Jesus Christ our Lord and to all the workers who have labored in His Will.

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PREFACE

The church is a body of believers in Jesus Christ. Historical accounts and church records show that these laborers in Christ first met to worship in homes, brush arbors, and temporary buildings. They later joined with community workers and private citizens to plan and to build the beautiful structure on Greenwood Street. All through the years, however, the real beauty and strength of the church have been in its people and their commitment to Christ and His mission.

To show the entire growth of the church, it is necessary to emphasize the background of the economic progress of Eden, the role of education, and the changes taking place in Rockingham County. People cannot be separated from events. Many individuals with varied talents appeared in this church history and left their influences. In like manner, roads, buildings, and institutions appeared and changed the lives of the populace. As the town and surrounding areas grew, the church increased in its educational opportunities, spiritual outreach, and mission work. Laborers had joined hands to assure a future of prosperity.

Ultimately, the purpose of this church history is to reveal the genuine commitment of church members, pastors, and other workers to the growth of God's Kingdom here on earth. The committee has turned many pages of written words, listened to countless conversations, and unearthed fragments of the past in order that First Baptist Church history will not be interred in faded ink or dusty notes. Hopefully, this history will continue to be a light for the future since no worthwhile history is extinguished when Christians labor with prayer, dedication, and sacrifices according to His will.

ACKNOWLEDGEMENTS

These one hundred and fifty years of history required the writers to search countless manuscripts and to seek the assistance of many people. At times, the facts and fragmented notes overwhelmed each member of the History Committee. The chief sources for the book were the notes from the original minutes of First Baptist Church. However, the years of 1839 - 1859 and 1913 - 1927 have no available minutes. The writers are indebted to Wake Forest University for allowing us to use the many references there. In addition, copies of previously written church histories, the local newspaper, bulletins shared by church members, notes collected by various people, and interviews were only a general listing of resources used. It is impossible to list the names of all the people who assisted in this book. However, for each person who gave assistance through manuscript preparation, prayer, and encouragement, we acknowledge your valuable help.

It is appropriate to acknowledge our readers, Robert W. Carter, Jr., Elizabeth Ogburn, and Claud Snead for reading and critiquing the manuscript. Also, to Teresa Stophel and Becky Bernard, the typists, we express a special appreciation for their patience and tireless efforts. We recognize Carol Ogburn for her photography.

FROM WORDS TO IMAGES

Words mirror so many images and emotions. They are tools for recording the past, preserving the present, and predicting the future. Truly, these well chosen words found in church minutes, reports, articles, books, and countless other sources were often mingled with incoherent phrases and sentences. The writers have attempted to take all these words and place them into a living image of First Baptist Church. The fears of misinterpreting content, of omitting important details, and of adding insignificant facts have often been manifested. We became the voices, the translators, and the writers behind the words as one hundred and fifty years of history unfolded in stories of growth, hardships, praise, and love. We joined the past to the present not so much with prepositions and conjunctions but with admiration and respect because our forefathers communicated with people. People through the ages made this history possible, not the present writers.

The readers of this history will find some inconsistency in order of names, spelling, terminology, punctuation, and capitalization. The writers have tried to preserve the images of words as our early church leaders used them. Quotations, descriptions, and events are often unique. They belong to a particular era. We have left them there to reflect a true image.

We thank you, our fellow brothers and sisters in Christ, for trusting us with these rare gems — WORDS. We have merely polished them with your encouragement and understanding.

Betty Barker, Editor Gerald James, Chairman Dee James Marjorie Walker

HISTORY COMMITTEE FOR FIRST BAPTIST CHURCH EDEN, NORTH CAROLINA

PLANTING THE WITNESS

1839-1845

The First Baptist Church of Eden was constituted in 1839. It began with the tireless work of dedicated leaders who were interested in missions, education, and spiritual growth. These one hundred and fifty years have been times of hardships, discouragement, challenges, growth, and victories. Today the church history continues to be made by people actively involved in work, study, and action. It is with this sense of Christian growth and dedication that both the past and present body of believers has put in words and deeds a living history commemorating these years of progress.

When Leaksville was established in 1797, growth appeared to be inevitable. Forty years later, it was the largest town in Rockingham County with growing interests in commerce, education, and religious training.

The Roanoke Navigation Company had made Dan River navigable to Stokes County. Bateaux transported tobacco, flour, timber products, cotton, and grain to Weldon, North Carolina. From that point the goods went by train to Petersburg or Richmond or by steamboat through the Dismal Swamp Canal to Norfolk. Roads from Petersburg and Lynchburg met near Salem and carried north and south

traffic. A stock company had built a covered bridge across Dan River in 1833. Shortly after this time, east and west traffic increased.

In 1836 John Motley Morehead added to his Leaksville investments when he became sole owner of the Barnett canal and grist mill including a saw mill, oil mill, carding machine, cotton gin, and general store. His purchase gave him 1045 acres along the Smith River and Dan River. Four years later the multistory rock Leaksville Factory was ready to begin the production of cotton yarn.

Education was to be an important part of this growth. The Leaksville Male Academy, a two story brick structure, was opened in 1819 and attracted students from adjacent counties. The State Legislature was working on a public school law which was passed in 1839. Allegedly, the first public school in North Carolina was opened in Williamsburg Community of Rockingham County on January 20, 1840.

From a religious over view, Rockingham County was not a Godless land. There were five Baptist, six Methodist, and five Presbyterian congregations worshiping in their frame buildings. Dotted over the countryside were camp grounds, brush arbors, and "stands" which were crude amphitheaters containing rough pulpits and plank benches. The "stands" were used in good weather when itinerant preachers could travel more easily. These meeting places often carried the name of a family on whose property they stood and were used by ministers of all denominations. Also, there were gospel hungry families who opened their homes for the preacher to deliver a sermon to neighbors and themselves. Consequently, there were many places where preaching services were held. Sometimes these new mission sites became arms or branches of established churches. Fortunately some of these places would later become churches.

North of Leaksville, at the end of present day Hamilton Street, was a well known camp ground along Tackett Branch. It developed as a quiet place for travelers to rest for the night. Later people would come to Barnett Mill and stay for several days. Often the camp ground might be the scene of political debate and other such activities. Always here an itinerant preacher could find listeners eager to hear the Word of God. In time, it became the camp meeting place for revivals with a brush arbor and puncheon seats and temporary shelters. The revivals of several days were in order in late summer and early fall with families coming for the duration of the services and celebration. Some days might begin with early prayer periods or with group Bible study. Other days might be scheduled for three separate periods of morning, afternoon, and evening evangelistic services. Each of the ministers would deliver powerful sermons punctuated by shouts of "Amen" or "Hallelujah." Alternating between sermons were heartfelt prayers and enthusiastic psalms, hymns, and spiritual songs. Primarily a communal religious experience, the camp meeting was also a social and recreational event for rural and town people both white and black.

The decade of the 1830's was a time of spiritual thought and progress for North Carolina Baptists. First of all, the 1787 Agreement of Cooperation between the Particular Baptists, also known as Regular or Primitive Baptists, and the Separate Baptists, sometimes called New Lights, had broken down. At the time the union was declared, the participants chose to call themselves the United Baptist Churches of Christ. Although these Baptists had many beliefs in common, they differed on regeneration (consciousness of new birth), missions, and education. The breach occurred at various times in different places.

It was in this setting that the Baptist State Convention of North Carolina was organized in 1830. Its purpose was to bring the benevolent and mission goals of three existing organizations into one convention to provide stronger support for the mission and education programs in the state. Three years later the *Biblical Recorder* became the medium

for placing goals of the convention before the churches. After many problems over the months, the State Convention opened Wake Forest College in 1834. Seventy-two students were enrolled at the end of the year.

As early as 1710, the Association emerged as an institution in Baptist churches. It was learned that the collaboration of several churches would "... impart stability, regularity and uniformity to the denomination." As the Association became more popular, the churches conformed to the following practices:

Churches were autonomous, and the Association had no authority over the churches except as fellowship might be withdrawn from churches for defections in doctrine or practice.

Various churches relied upon the Association for advice and even for the settlement of disputes. At times it acted in the capacity of a council for ordination The Association was careful to examine the credentials of itinerant preachers and to warn the churches of such as were imposters . . . queries concerning communion, baptisms, church membership, ordination, the place of women in the church and the propriety of using musical instruments in the service The decision was left to the local church. (11)

In 1831 the Mayo Association, west of Leaksville, became anti-mission. The Country Line Association, extending eastward through Caswell into Person and Orange counties, was a missionary body for twenty-five years. In 1832 under the influence of Elder James Osbourn and Elder John Stadler, "this association declared non-fellowship with all of the benevolent societies of the day." Elder Stephen Pleasant, pastor of four churches in Caswell, searched his Bible and sought God's will. He was convinced that the State Convention was following the best methods of reaching lost mankind. The majority of the members of his Ebenezer

Church took the opposite view. Pleasant was excluded. The action was not taken in bitterness, for they had mutual respect for one another. They differed in the interpretation of the Scripture.

Good came from the decision made by Pleasant. His other three churches whose members supported missions as he did withdrew from Country Line. Three missionary Baptist churches were constituted. In 1834 they were the nucleus for the Beulah Baptist Association.

The time had come for Elder John Robertson to found a church that would be known as the First Baptist Church of Eden. By 1839 after fifteen years of absence, Elder Robertson with his wife Catherine and their children returned to Rockingham County from Grainger County, Tennessee (4). There he was a respected man of the community, a good husband, and a loving father. While attending a New Light revival in 1832 at the Puncheon Camp Meeting House, Robertson met his Savior. He presented himself to the local Baptist Church of Christ and was baptized the following March. Even as a new convert, he felt called to share his new found joy with others and began to prepare himself for the privilege of preaching the gospel.

The John Robertson family arrived at the Rockingham County home of his father-in-law to find the field ripe for religious endeavors. Robertson soon realized that God was already preparing Rockingham County and Leaksville people for His flock. He eagerly visited among the old and new acquaintances and asked them to come to his home for prayer services. He was invited to their homes. Slowly but lovingly in the midst of Regular (Primitive) Baptists, the devout man brought the message of the atonement of Jesus and His desire that His followers should "go...and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost..." (Matt. 28:19). His task was a challenge to his dedication and to his determination to persevere.

It must have been a happy day for him when he read his Biblical Recorder on September 14, 1839, and he learned that "Elder R. McNabb will hold a protracted meeting at Leeksville [sic], Rockingham County, N.C., commencing on Saturday before the first Sunday in October for four days..." (8). Robert McNabb was a domestic missionary employed by the Baptist State Convention. Shortly after the visit, McNabb made this report to the Convention:

During the last month I travelled Rockingham, Caswell, and Person counties.... During the whole time, I was engaged in the service of the Convention. The present year, I travelled 201 days, preached 213 sermons, rode more than 14,000 miles, baptized 59 persons, and collected \$21.75. (7)

No doubt, Elders Pleasant and Robertson had requested the State Convention to send a missionary to Rockingham County since it was destitute of a mission influence. It had the added opportunity of allowing McNabb to examine the credentials of Elder Robertson from Tennessee. Minerva Harris, a local resident, was one of the fifty-nine who made her statement of faith to McNabb and who was baptized by him.

Robertson knew also that on September 30, 1838, William P. Adams was the first Leaksville citizen to seek membership in the Baptist Church in Danville, Virginia, by testifying to his experience of salvation. Adams asked that he be baptized in Leaksville. It was Elder John Kerr, pastor of the Danville Church, former United States congressman and former pastor of the First Baptist Church of Richmond, who honored Adams' request. Except for Minerva Harris and Mrs. Adams, who was accepted by letter, Elder Kerr baptized the Leaksville members in Leaksville. Adams was appointed to discharge several duties for the Danville Church during his fellowship there.

It was with great anticipation that Elder John Robertson

waited for Saturday, December 4, 1839, for on that day the Danville Church would hold its monthly business meeting:

The church met and at the instance of Bro. Wm. P. Adams leave was given to the following members to be constituted into a church at Leaksville. viz William P. Adams, Dr. E. D. Jones, Mary Moyer, Mary Lewis, Minerva Harris, Unity Adams, Ann C. Adams, Diana "a servant woman" and Jacob "belonging to Mr. Robert Strong." Leaving our number 52. Dismissed 9. (5)

Decimber of the the church met and it the instance of the lowing member to be Constituted into a church at Leakewille, viz tilliam Paddams, Dr & Dones. many Moyer, etary Sevil Menerva Harrife Unity Adams.

The Constituted into a church at Leakewille, viz tilliam Paddams, Dr & Dones. many Moyer, etary Sevil Menerva Harrife Unity Adams.

The C Adams, Diana a Servant woman and Jacob belonging to mo Robert Strong Leaving our number 54. dismit 9.

December 4, 1839, Minutes of the Danville Baptist Church, Danville, Virginia

Unfortunately, the Minutes of the Leaksville Baptist Church are missing for the years 1839 to December 1858. However, Calvin G. Jones, who became the church clerk at that time, recovered or reconstituted the names of the church members from the year of organization. This list of charter members was taken from the compiled roll for the missing years:

Adams, William P.
Adams, Arena C.
Adams, Unity
Diana col
Harris, Minerva
Robertson, Catherine

Jones, E. D.
Jacob col
Lewis, Mary
Moir, Mary
Robertson, John

From the beginning in 1839, the Church* grew in favor with

^{*}In the original notes, the capitalization of the word *Church* was used to shorten the name Leaksville Baptist Church.

God and man and added to its eleven members, comprised of four men and seven women, nine white members and two black members.

Probably the next day, Sunday, December 5, 1839, the Leaksville Baptist Church of Christ was constituted. Only one place in the town would accommodate the people present. That place was the Leaksville Male Academy. This occasion might have been the first time the group had assembled here, but it was not the last. From this day until they had their own meeting house, the Church worshipped here on the first Sunday of each month.

A presbytery comprised of elders presided at the constitution of a church. The presbytery for this occasion probably included Elders Kerr, Griffith Dickenson, and Elias Dodson of the Roanoke Association in Virginia. For the past year, Elder Elias Dodson had been the missionary of the Roanoke Association appointed by the General Association of Virginia. His assignment was to cultivate a mission fervor in a Regular Baptist stronghold. From the Beulah Association was Elder Pleasant and from the North Carolina State Convention was Elder McNabb to complete the presbytery.

The day began with divine services. No doubt, Elder Kerr lined out the first hymn, and the second and third hymns were interspersed by prayers from the presbytery. It was Kerr who delivered the sermon. There was dinner on the grounds and a return to the program of the day. The Church was opened and the members took their seats. The names of the members, including Elder Robertson and his wife, were placed on the roll. It was probably Elder Robertson who examined each as to his Christian understandings. Questions of doctrine were addressed to William P. Adams with the members agreeing with his responses. Elder Dickenson made the consecrating prayer and recognized the brethren and sisters as the Baptist Church of Christ at Leaksville and gave the right hand of fellowship to each. Every member of the presbytery made the same acknowledgement.

Then Elder Pleasant asked for a nomination for pastor. Dr. Jones moved that Elder Robertson be called. Robertson was chosen unanimously, and he took the chair. Dr. Jones, referring to Adams' character and to his experience in the Danville Church, nominated Adams as deacon. Adams was accepted unanimously. Pastor Robertson asked the presbytery to examine Adams for that office. In short time Elder Dodson offered the consecrating prayer and led the others in offering the right hand of fellowship to the first deacon of the Church. Next, the Moderator appointed Dr. Jones to be the Church Clerk. Elder Kerr was asked to lead the final hymn of praise, and Elder McNabb offered the closing prayer of praise and commitment (10). The Leaksville Baptist Church was small in number but large in determination and vision to serve well the cause of their Savior.

William P. Adams had moved from Henry County, Virginia, in 1819 at the end of a real estate boom. His homestead was in the Matrimony Creek section west of town. Adams had prospered as a merchant over the years and proved himself worthy of serving his church as deacon. Dr. Jones, graduate of the medical college in Philadelphia, had a wife and a small daughter. Their home was on Patrick Street in the second block north of Washington Street.

In 1840 Adams died and then within the year, Jones died. The loss of these two men was a devastating blow to the young church. Josiah Martin was the next deacon and David Smith was the clerk. Martin was a tobacconist from Virginia who bought a farm on the east side of Matrimony Creek and on the road to Madison. God called other men to fill the gaps, and the congregation and its work moved forward.

On August 4, 1841, Alexander Lemons, father of Mrs. Robertson, deeded to the trustees of the Baptist Church of Christ at Leaksville one acre of land "for the love and veneration he had for the said church" (14). The acre was from Lemons' plantation on Tomlin Fork of Buffalo Creek

and Ward Gap Road. Very soon a log house of worship was in use by the Providence arm of the Leaksville Church. As the years passed, the members of the Providence arm were carried on the membership roll of the mother church. Until 1879 the Providence people served as delegates to the Association and were appointed to various committees in the Church and in the Association.

The Minutes of the Beulah Baptist Association are the best source of information concerning the early years of growth in faith and in service for the Leaksville Church. As the 1840 Beulah Minutes are missing, the Leaksville Church is first mentioned in the Beulah Minutes for August 1841. Delegates attending the Association in Yanceyville were Elder Robertson, T. M. Lindsey, and Milton Stamps. Lindsey and Stamps were from the Madison area, and their names never occurred on the Leaksville membership roll. A possible explanation is that Robertson had found Madison with spiritual needs; he attended to them and established the second arm of the Leaksville Church. Apparently, the three men requested Moderator Pleasant to consider recognizing the arm as a church. Then Pleasant appointed himself, Robertson, and three others to "attend at Madison ... to inquire into the expediency of constituting a Baptist church at that place." The men discharged their duty within the month and agreed that Madison was ready to become a church. Therefore, both Leaksville and Madison were in fellowship with the Beulah Association as the ninth and tenth churches.

The 1841 Church Letter to the Association reported nine new members in that year who were baptized, three more by letter, one lost by death, and one dismissal to another church. The church contributed \$3.00 to the Association treasury. From the mission minded Church at Leaksville came the suggestion that "one day be set apart for a day of fasting, humiliation, and prayer to Almighty God, for a revival of religion within the bounds of this Association and

throughout the world."

Robertson must have been pleased with the three churches and relaxed from his labors to survey the two years. God must have been pleased too. Two of the newly baptized ones were John David Younts and his wife Elizabeth who came with their family from Davidson County, North Carolina, about 1839 to be "boss" of the carding room at Leaksville Factory. Younts and his wife were probably attending the Church from the beginning, but they did not join until 1841. Their descendants have been members of the congregation in every generation since.

The Ninth Session of the Association met in Leaksville on August 6-8, 1842. The church delegates were Robertson, David Smith, and Josiah Martin. The letter from the host church reported twenty-six baptisms, two exclusions, two deaths, and a total of forty-nine members. There was an interesting problem for the Association to solve. Stephen Justus of Orange County died and Elder Pleasant was executor. The deceased had devised \$1500 to the Association. Pleasant proposed that the Association raise \$1000 to add to the bequest and that the total be invested at interest. The interest would be used for sustaining a missionary station within the bounds of the Association. Trustees were appointed to carry out the plan. The same trustees were also to secure "the services of some suitable person to itinerate ... for three months previous to the next session." Robertson had accepted the same challenge at the last session. He reported 53 days of service, and the Moderator ordered that he be paid the customary dollar per day.

In the annual meeting, one important part was the reading of the Circular Letter. The Circular Letter was a treatise on some subject of interest to the delegates and of value to them in their responsibilities within the home church. A title would be assigned to one or more men a year in advance to permit time for a worthy treatment. At this session the topic was "The Proper Method for a Church To

Pursue in Calling a Minister To Attend Them as Pastor." Elder Zachariah Neal advised that a church should seek a man of deep-toned piety, intelligence, pleasantness of manners, extensive Biblical knowledge, prudence, and soundness in faith.

Noticeably, the leadership of John Robertson continued. At the Tenth Session of the Association in 1843, he became a member of the presbytery to ordain ministers and to constitute churches within the Association boundaries. Again this year Robertson became involved in domestic missions and reported sixty-five days, sixty-six sermons, eleven baptisms, and three Sabbath schools organized.

It was the custom that a visiting minister, often appointed by his home Association, be "seated" in the proceedings of another. The visitor was permitted to participate in the discussion, thus adding breadth to the deliberations. At this Beulah meeting, Elias Dodson was seated from the Roanoke Association. Before the session was over, Dodson agreed to become the full time missionary of the Beulah Association beginning the first day of 1844. The trustees of the Justus bequest were putting the interest to work and found the man! The vision of the Association expanded and Robertson would now have help in the field.

The chairman of the Committee on Sabbath Schools submitted a report upholding the value of Biblical education for families. The report stated that "we commend to the churches composing [sic] the Association the subject of Sabbath Schools, and we earnestly urge upon them the importance of establishing one in every neighborhood within the scope of their influence. . . ." A resolution was adopted to support earnestly the recommendation of the committee.

Prior to 1844, intermittent preaching had taken place in eastern Rockingham County at Settle's Stand. It was here at the Settle plantation on Lower Hogan's Creek that a church had developed and was given the name of the creek. In the records of this church, there is one volume which indicates

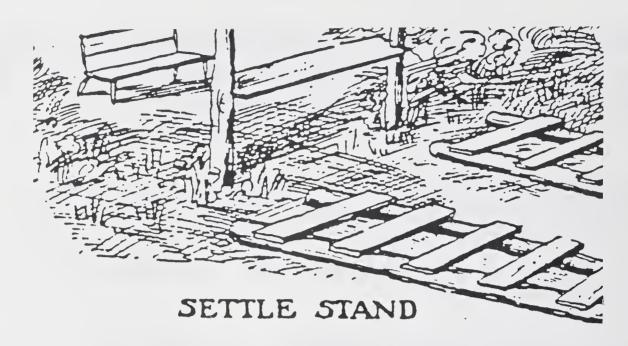
that it was the third arm of the Leaksville Church. Inside the front cover of Supplement to Hogan's Creek Church Book, there is this handwritten notation:

This Book in addition to mesoconary Boist Church of Leous Christ Meeting Moise, Rockingham County N. Coroles and arm of Luke will Church of said Country and State Woods.

This book is an addition to the recent Missionary Baptist Church of Jesus Christ constituted at Hogan's Creek Meeting House, Rockingham County, N.C., an arm of the Leaksville Church of said county and state.

August 15, 1844 (2)

After the Civil War, the village of Reidsville developed along the Piedmont Railroad about two miles west of the Hogan's Creek Meeting House. The congregation voted to move into town and build a church there. In 1871 the name was changed to Reidsville Baptist Church.



Locally the year 1845 brought important news. On May 31, Robert Martin, a well-to-do county resident, deeded to the Trustees of the Baptist Church at Leaksville the one-half acre town lot #136 (15). The trustees were John L. Gaulden, David Smith, George H. Chaplin, and John Lawson.

One contemporary citizen later recorded:

... The old church in Leaksville was erected under the supervision of John Gaulden, a wealthy farmer, who had recently married Mrs. Charles Gallaway, and they were members of this church. (1:13)

Rev. Benton Field, a local Methodist minister, who moved to Leaksville in 1840, was mainly instrumental, being the largest contributor in proportion to his means, in building the old Baptist church, the first church ever built in Leaksville.... (1:30)

Later another resident reminisced, relating facts learned from her parents and from her own knowledge:

The first church was located at the corner of Hamilton and Jay Streets. It was a one room building with steeple and bell. The church was a Union Church.... Services were held whenever a preacher was available. (6)

The Church faced a private school on the other side of Hamilton Street. The one acre school site was donated by Mrs. Jennett McDonald "in consideration of my wish to promote a Female Academy in the Town of Leaksville" (9). This donation was two years before the North Carolina Legislature voted to fund public education. In 1818 Mrs. McDonald and her now deceased husband had come from Scotland to join other members of her family. This remarkable woman affiliated with the Baptist church, probably urged to do so by her friends, Mary and John Moir.

Each Association had a Board of Managers who had charge of all the work in its territory. The Board was charged "to stimulate the ministers and churches ... to increase activity and liberality, to aid feeble churches at important points, and to occupy sections of (the Association) which were without preaching" (13). The Beulah Board suggested that an extra day be added to the session; they also suggested that the Association be divided into eastern and western sections with a church from each section hosting the session alternately. As the moderator appointed new people on a regular basis, the appointments allowed more individuals and churches to participate in decision making. Church members and particularly delegates to the Association were becoming more discerning listeners, more dedicated workers, and more careful planners to enrich the commitment of the saved and to attract the lost.

In the year of 1845, the Leaksville delegates to the Association were Robertson, Gaulden, and Joseph Covington. The Leaksville Letter listed fifteen baptisms, five additions by letter, one dismissal, four exclusions, and one death for a total of seventy-one members. The letter also noted a first time contribution by the Church for domestic missions. Elder Dodson reported such progress in the domestic field work that printing copies for circulation

to other Associations was considered. Dodson as clerk ordered 5000 copies of the complete Minutes, almost doubling the previous order. Dodson was a tireless man. Along with preaching, baptizing, church planting, and teaching Bible classes, he did double duty as a colporteur who sold or gave away Bibles. Also he sold books of the American Publishing Society of Philadelphia and solicited subscriptions to the *Biblical Recorder*, *Religious Herald* (the Virginia paper), and the *Christian Review* (the Georgia paper). As new periodicals appeared, they too were added to his list. Thus the money paid by publishers for this service was applied to Dodson's salary with \$46.66 the first year being paid on his \$240 annual income. Obviously, the Association pledged support for him.

As leaders in education, the Baptists began to provide local schools and boarding in private homes as needed. The goal was to give young people better preparation for Wake Forest. In Caswell County there were two such schools, one for boys and one for girls. Other Baptists were asked to support the institutions by sending their children there or to recommend the schools to their friends. Other Associations in North Carolina and Virginia were being made aware of the opportunity too. At the same time, Wake Forest was having a hard time keeping up with the demand for dormitory space. A substantial building was being completed and financial aid was sought to help with the debt. Not willing to let another type of learning slip by, the Sabbath School Committee urged that every church should "indulge in the fond hope that before another year shall roll around, Sabbath Schools will be established and libraries provided in every church."

Apart from the schools, the big news was the establishment of the Southern Baptist Convention for Domestic and Foreign Missions on May 8-12 in Atlanta, Georgia. This establishment was welcomed news. Elder J. J. James, pastor of Trinity and Yanceyville churches, proposed a resolution

"that this Association heartily approve of the organization of the Southern Baptist Convention . . . and direct that its funds for foreign missions be forwarded to the Foreign Mission Board in Richmond, Virginia." This forward step caused sadness too, for the slavery issue had brought to an end the existing harmony within the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions.

The Leaksville Baptist Church of Christ had grown in six years from a borrowed meeting place to its own church home. Its course was set by material blessings, by 71 members faithful to their Christian commitment, and by two God led leaders. In the year 1832, when Dodson had chosen to become a Christian under the preaching of John Kerr in Virginia, John Robertson submitted to the crucified Christ at a camp meeting in Tennessee. The two, one a student of the Richmond Seminary and a graduate of William and Mary College and the other one of a more limited education, became workers for the causes of Southern Baptists — regeneration, missions, and Christian education. The future usefulness of the Leaksville Church and of the Beulah Association was now inevitable.

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CULTIVATING THE LEADERSHIP

1846-1883

Group struggles combined with personal sacrifices characterized the thirty-eight years of history from 1846 to 1883. Disease, war, resignation of a leader, and urgent need for growth in worship services and Sunday Schools had created hardships and challenges. However, dedicated Christians joined hands in prayer and work to see many goals accomplished.

The period from 1846 to 1883 was a long thirty-seven years with dark valleys and a few mountain tops for the people of the Leaksville Baptist Church and for the village.

The Beulah Association met in Milton, Caswell County, from September 18-21, 1846. The messengers from Leaks-ville were David Smith, George H. Chaplin, and James H. Churchill. Churchill was a twenty-nine year old tinner who was born in Connecticut. Chaplin was a twenty year old tanner who had come from the Danville Church in 1844. Already he felt a call to the ministry and was looking forward to his marriage to Miss Frances J. Strong, daughter of Zachariah and Ruth Smith Strong.

The annual church letter reported a membership of eighty-one. The financial contributions were \$1.50 to cover

the church's share in printing the minutes of the current session and \$6.75 allotted for domestic missions — an increase over the previous year of 36 percent! Matthew T. Yates, newly appointed by the Southern Board of Foreign Missions to China, lifted the delegates into his vision of carrying the gospel to that far land. The Leaksville men were so moved that they combined their resources and added \$3.15 as a first recorded contribution from the church for foreign missions. George W. Thompson, a trustee of Wake Forest College, pleaded for help in clearing the construction debt. The Association readily pledged \$600 for that purpose. David Smith was appointed to the Board of Managers of the Association.

Elder Dodson's report on domestic missions included the assistance of Elder Robertson in a series of eight protracted meetings with one each week of July and August in Stokes (which included Forsyth at this time), Guilford, and Rockingham counties.

The Thirteenth Session closed with a resolution from the Leaksville delegates. "In as much as this country has been partially visited by famine, pestilence and the sword, a day of fasting and prayer should be observed."

A month before the resolution was proposed, a Leaksville resident wrote to his brother in Kanawha, (West) Virginia, on August 15th:

have Lost their lives by it. Gaulding [sic] a respectable man died about a week ago on dan [sic] River. James Cayson died night before Last Right over here at the Camp Ground with the fever Robert Osbourn [sic] wife has had it But she has got about Bob Moir has Lost his wife about two weeks ago

Unfortunately Victor N. Lewis was shot dead the 12th night this month in J. H. Bullard's store. . . . (5)

John Gaulden had less than a year to worship in the Baptist Meeting House before he died of the epidemic. Cayson was probably a peddler who lingered too long at the camp ground on Tackett Branch. Robert Moir was not the only one of his family who lost a loved one. His brother, John, last of the three brothers to come from Scotland, lost his wife, Mary, a charter member of the church, and three small children. The Osbourns were not members of the Baptist church, but as their children became adults, two of their sons became pillars of the Church. Victor Lewis, the slain store clerk was mourned by his parents John A. and Mary Lewis. His mother and sister were members. Robert Moir shrewdly suspected and helped to identify the murderer, who was arrested, tried, and convicted.

The reference to the sword in the final resolution was to the war with Mexico. In May Governor William A. Graham, following the orders of President Polk, called for 1000 volunteers from the state. Lieutenant Patrick M. Henry, a graduate of West Point and headmaster at the Male Academy, recruited forty-four men from the county. By the end of the year, the well trained men were ready for muster and joined with others from Stokes and Guilford forming Company G of the First North Carolina Volunteer Regiment.

The Leaksville Church had one more stumbling block to overcome. John Robertson was pastor at Leaksville, Providence, Madison, and Hogan's Creek, spending one weekend in each church and ministering to them at other times. Always he was searching for people longing to hear the Word of God where he could sow seeds of truth. He visited Stokes and Surry where he planted mission stations in school houses, homes, or brush arbors. These groups were maturing and pleading for more guidance. The Association asked Robertson to consider becoming a full-time missionary in those two counties. With such a challenge, the good man left

Rockingham County and devoted himself to his Savior's new call. The Robertsons moved to Mt. Airy in Surry County. What would Leaksville Baptists do? As always, God was caring for His own.

John and Nancy Watkins, who lived in the Mayo section of Henry County, Virginia, attended the Leaksville Church to hear the gospel from the Missionary Baptists. In early 1844 the aging couple proclaimed Jesus as their Savior, asked for membership, and requested baptism in the Mayo River near their home. Witnessing the symbolic burial of the old life and resurrection to a new one touched the hardened heart and mind; Robertson agreed. The baptismal service was set for March 30. John Watkins sensed too that some of his neighbors were impressed by the joyful solemnity of the ordinance. His immediate goal was a meeting house for those friends who yearned for spiritual food. One man donated an elevated site near his home. Others supplied what they could in materials, labor, and money. The building was finished by the first day of October. The Virginia Baptist General Board appointed Elder John Lee to be the missionary in the Strawberry Association which included Henry County. Lee invited Robertson to join him in a revival. The men spoke with power. God's presence was felt. Hearers were penitent and professed their faith in God's Son. When the winter of 1844-45 was broken, eight persons were waiting for baptism to join the seven earlier ones who had constituted the Mayo Baptist Church in the autumn. One couple was Daniel G. Taylor and his wife, Martha King. Throughout the winter, Taylor had pondered the clear call to serve God as a minister. Both Lee and Robertson urged the young man to begin preparing for his task. Lee lent him some of his own books; as a colporteur, Lee sold Taylor others. In December of 1845, the Mayo Church licensed Taylor to exercise his "gifts in public as opportunity offered." The opportunity came soon. (11:38-51)

In extending the domestic mission program full time in

the western bounds of the Association, the Beulah leaders realized there must be some stabilizing influence in Rockingham County when Robertson left. Robertson had influenced Taylor's decision for Christ, had baptized him, and had nurtured him in his Christian walk. So Taylor was asked to serve as missionary in Rockingham and part of Stokes. This call afforded Hogan's Creek, Leaksville, Madison, and Providence a sometime preacher, but less than a pastor.

The Leaksville Baptist Church missed Elder Robertson. In July 1847 the Church asked Daniel Taylor to be with them one weekend every other month. This change was possible because the Association realized a family man needed more income than the Association could provide. In October the Strawberry Association appointed a presbytery to examine Taylor and to ascertain whether he was prepared for the full gospel ministry. The interrogation ended with an ordination service and the laying on of hands and prayer.

As an employee of the Association, Taylor attended the 1847 Session at Hogan's Creek Meeting House. The Leaksville delegates, George Chaplin, Joseph Covington, and Josiah Martin, were well-known. On the Sabbath, "A large crowd was addressed from the stand in the Grove by Elder C. B. Jennett. . . ." The Association operated on the contributions from each church. The offering taken at this worship service was the only opportunity when individuals could make a direct gift. This day \$17 was collected. The mission fund, with a balance of \$3.17, was separated from that of the Association. As moderator, Elder Pleasant appointed A. Holland Barnes to the Board of Managers. Barnes and his wife, Mary Strong, were new members of the Leaksville congregation. Since 1846, Barnes felt that the Lord was calling him to the ministry.

John Robertson was present as the pastor of the new Mount Airy Baptist Church and presented three more new churches, Friendship, Judson, and Goodwill in Stokes, each with an active Sunday School. All four churches were accepted into fellowship by the Beulah Association.

In 1848 the Association met at Clement Meeting House in Person County in mid-August. The Leaksville pastor, now ordained, sat with the elders. The local delegates were veterans in attendance and were well aware of the problems and issues. The Church Letter showed a drop in enrollment to 73 in spite of nine baptisms during the year.

The best sermon of this session was from Elder Samuel Waite, President of Wake Forest College. His text was from II Timothy 1:17. "For God has not given us a spirit of fear; but of power and of love and of a sound mind." He told his audience of the growing number of students, of the expanding curriculum, and of the capable faculty "in the best educational environment in the state." Already the ministerial and general students were making their mark in the state.

Dodson had several new periodicals on his subscription list. He had *The Southern Baptist* (South Carolina), *The Alabama Baptist* and *The Indian Advocate*. Dodson's interest in the salvation of the Indians was probably responsible for four requests for it. The others indicated that Baptists back in North Carolina were eager to read what their migrating relatives and friends were doing for the Kingdom. Dodson mentioned the cooperation of Robertson and Taylor in harvesting seven new converts in the Leaksville Church.

Other news was the employment of Stinceon Ivey and of John H. Caudle as Associational missionaries. Ivey came from Johnston County to Stokes as a school teacher. He met Robertson as early as 1845 and was swayed by the preacher to become a Christian. He was ordained in 1852. Caudle was a licentiate of the Goodwill Church in Germantown and ordained in 1851. The bad news from the Domestic Mission Program came in a letter from Robertson. He implored the Beulah people to send pastors and missionaries into his territory as he must resign due to his health. Robertson was never able to say "no" to laboring in God's field. For

example, the Mayo Church called Brother John to complete the term of each of three different pastors who had served them. His total responsibilities and the territory to be covered demanded too much from one man.

When Robertson resigned, the Mayo Church called Daniel Taylor to the pastorate of his home church beginning in 1849. Taylor accepted the invitation, but he retained the Leaksville work until his contract expired in the following June.

For the next few years the Leaksville Church held to the first Sabbath of each month as their day for worship. George Chaplin served as pastor and Charles Duncan as church clerk. The Episcopalians had a resident pastor in 1844 and their own meeting house some months later. The Church of the Epiphany is still worshiping in their original church with some renovation and additions. The Methodists continued to use the Baptist "Union" Church for several more years. Visiting ministers and laymen had access to the meeting house when there was no previously scheduled event.

From records available, John Robertson moved his household back to Rockingham County to their homeplace on Buffalo Creek. Although he attended the North Carolina Baptist State Convention in 1849 as a Beulah delegate, his health was such that he required a quiet life. The next year Robertson was clerk for the Madison Church with John M. New as pastor. By late 1851 the beloved pastor was ready to lead his flock again.

The Leaksville Church was at a very low point. The contributions to the Association were minimal. In 1850 and again in 1852 Leaksville delegates did not attend the Association nor was there a letter submitted the latter year. In 1848 the Church had 73 members enrolled. Two years later it was down to 60 and hovered in the low 60s for several years. In 1850 there were no baptisms, no one received by letter, three dismissed by letter, and one excluded. In 1851

four churches, Elm Grove in Guilford, Goodwill in Forsyth, Madison, and Leaksville, raised \$150 for the Association to employ Robertson as their missionary in 1852.

Robertson did come back to the Leaksville Church in 1852 sharing time with the Madison Church. George Chaplin resumed his former role as church clerk. No doubt, the presence of Robertson sent joy to each member of the Church.

Robertson maintained a less demanding schedule for several years. In 1853 the cloud lifted from the Church. Economic conditions improved. The Church prospered, too. There were twenty-five baptisms, five new members by letter, seven dismissals, and one exclusion, bringing the total roll to eighty-six. During these years the Robertsons rejoiced in a happy event. Their daughter, Margaret, married Thomas C. Lewis. Lewis followed the footsteps of his father-in-law into seeking lost mankind. In 1853 he was licensed to preach by the Mount Airy Church.

Also in 1856, the Baptist General Association of Virginia called the stout missionary heart of Elder Robertson to the Strawberry Association. For several years he served the Virginia people with distinction. His last assignment was back in North Carolina with the Yadkin Association. In 1856, George and Franky Chaplin sold their tan yard and moved to Carroll County, Virginia. The Chaplins joined the Baptist Church at Meadows of Dan where he was pastor for two years. Later Chaplin organized the Stone Mountain Baptist Church in Carroll County and was its pastor until his death.

Elias Dodson was constantly looking for new ways to attract people to a Christian commitment. The Beulah Association was working in a rural area for the most part. Some of the villages were beginning to grow. The towns needed Christ, too. Then Dodson had a chance to test his notion about church planting in a larger town. The old Court House in Hillsborough was for sale but must be

moved. He bought the building with domestic mission funds. Local citizens furnished money, materials, and labor. The building was moved to a lot donated by a woman. The project ended with a balance of \$21. In due time, a Baptist church was constituted. The thriving town of Greensboro was his next target. The nearest church was Madison, so Dodson encouraged that congregation to start a mission there. In 1850 Greensboro Baptist Church came into fellowship with the Association.

Dodson was disturbed that too many people thought that repentance and faith alone were necessary for salvation. From James 2:16-17 he taught:

... faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without works, and I will show thee my faith by my works.

Dodson called the people of Beulah as individuals to a closer walk with God.

As a bachelor, Dodson dedicated himself to gathering the lost into churches in his role as missionary in the Association. He had another role, too. It was the care of his widowed sister and her children in Halifax County, Virginia. With these responsibilities, he cultivated a gift for handling finances and managed to stretch the funds available to match the goals he set.

Elias Dodson was uniquely qualified for his next challenge in guiding missionary Baptists. After spending eleven years with one Association, Dodson was asked to become the Director of the Home Mission Board of the Southern Baptist Convention for North Carolina. He was not leaving the Beulah Association but was just stretching his arms wider!

Dodson's departure left a vacancy for a full time itinerant domestic missionary with organizing skills. Stinceon Ivey,

ordained in 1852, had worked with Dodson as a part-time helper. If Ivey took the assignment, it meant he must close his subscription school in Madison. Dodson never wanted a school to close! The Milton Male Academy was struggling financially to survive. Dodson suggested that the two schools be merged with a new board of trustees. Seven Madison men agreed to be trustees and back the new school to be called the Beulah Male Academy.

So a bright young scholar, Lewis Hall Shuck, came to Beulah country. The new school master was the son of John Lewis Shuck and Virginia Hall, who were Virginians that had been appointed missionaries to China in 1835 by the General Missionary Convention of the Baptist Denomination in the United States of America (the Triennial Convention). Their mission efforts in China led to the first Chinese Baptist convert in 1837. They and others constituted the first evangelical church in China on the island of Hong Kong. After the death of his wife in 1843, Shuck returned to the states with his five young children. It was their oldest son who came to Madison in 1857 after he earned his bachelor and master degrees at Wake Forest. He taught a year at the Oxford Female Seminary. The younger Shuck brought with him all the fervor of his parents for missions, ministry, and education.

The Twenty-Fourth Session of the Beulah Baptist Association was with the Trinity Church in Caswell County in mid-August 1857. The entire meeting could have been called a celebration of Christian education. When the time came for the report of the Beulah Baptist Education Society, the spokesman was Leaksville's new pastor, Reverend Williamson Millner Ferguson. From his experience as a minister and a teacher, Ferguson had praise for the success of the Associations in providing and supporting educational institutions throughout the state. Those present heard of the good schools in Chowan and Granville counties for young women. Wake Forest College was requesting contributions

to an endowment fund of \$50,000 for needy students. Already \$35,000 had been pledged. The Beulah people reached their shining hour by adding \$5,100. On that same day the Beulah Baptist Male Academy and its director, Lewis Hall Shuck, "son of Elder J. L. Shuck who now labors in California as a missionary to the Chinese," was formally introduced to the Association.

The one event which captured the hearts of the delegates and the usual large Sunday congregation was the ordination of young Shuck to the full gospel ministry. When the offering was solicited, there was an outpouring of love amounting to \$90.50! The Leaksville Church Letter to the Association included the usual contributions for the support of its work. In addition, the delegates were instructed to deliver personally \$13 which had been set aside for Dodson to relay to the Foreign Mission Board.

The Leaksville Baptist Church was well satisfied with its new pastor. The Rev. Ferguson was a graduate of the University of Richmond and had served several churches in the Dan River (Virginia) Association. He was moderator for the Association at least twice and delivered the Sunday sermon three times. While serving two years at the Danville Church, Ferguson married Adelaide Amelia Watkins. The Leaksville Church was his only pastorate in North Carolina. In Leaksville he was pastor from 1857 to 1864 and in Cascade from 1859 to 1863.

Ferguson's Leaksville appointment was for the second Sunday of each month and included arrival on the preceding Saturday, worship service, church conference, and overnight with a church family. The earliest preserved Minutes of the Leaksville Church began with December 1858. The minutes provide insight into the problems in the fellowship, into how the Church stretched the opportunities for Christian service, and into how they praised and loved the Savior who sustained them. Examples of the earliest church minutes were as follows:

Leaksville N. C. — Saturday before the 2nd Sunday in Decr - 1858

A Sermon was preached by the pastor Rev. W. M. Ferguson — the Church then came together for the transaction of business Bro- Barnes informed the Church that there was a report that Bro- E Scruggs had killed one of Mr Leak's hogs for getting in his corn field. After remarks by the pastor, A. H. Barnes C G Jones & Joseph Covington was appointed a committee to investigate the matter and report at our next meeting. Bro- Barnes also stated that Sister Elizabeth Sims had been dancing the above committee was appointed to see her and report at our next meeting Church adjourned

C. G. Jones, clk

1859

No church meeting in Jany, Feby or March on account of Inclement weather [sic]

Saturday preceding the 2nd Sunday in April preaching by Rev. W. M. F. -pastor. after which they Church convened for conference the committee appointed in Decr to investigate the charge against Bro- Scrugg, reported him guilty he was then Excluded from the Church the same committee appointed to see Sister E Sims reported that she had been dancing. She was also Excluded from the Church, adjourned preaching at the Church on Sabbath [sic].

C. G. Jones, clk

In the last century, churches believed that Christians should live circumspectly, and each church assumed the responsibility to direct the behavior of those who did otherwise. In actual practice all members of the individual church, even women, were permitted to vote on questions related to accepting members or to disciplining members. The vote on these issues was required to be unanimous. Charges could be brought by any member against another member and could range from the trivial to moral deficien-

cies to false doctrinal perceptions. Only men of unquestionable morals and spiritual understanding were appointed to a committee to resolve allegations. The committee approached the possibly erring one with brotherly love and gentleness. If the member admitted the error and asked for forgiveness or proved himself innocent, the union of fellowship continued. If the charged member admitted his error without penitence, he was expelled from fellowship, denied communion, and excluded from voting in church conferences. Expulsion from a Baptist church certainly did not mean that salvation was denied to the excluded one or that he would be denied church attendance. The individual could be restored when a sincere desire for renewed fellowship was evidenced. In that case the member stood at the front of the congregation, made a statement of penitence and apology, and received the right hand of fellowship from those present.

Dancing lured the young women more than any other local attraction. Several would be expelled each year for so wasting their time and energies. It was strong drink that most often enticed the men and turned them from the Christian walk.

In the same year there was a rumor that Brother J. R. Evans had adopted the Universalist faith. Brethren Barnes, Jones, and Constant Osborne were appointed to call on Evans. Evans "told them that perhaps in argument that he had said more than became him. If so, he was sorry for it and wished the church would excuse him which was satisfactory to the church." However, at the next church conference Pastor Ferguson read a note from Evans saying that he did not wish to remain a member of the Church. Evans was expelled:

Leaksville Saturday before 2nd Sunday in July 1859.

The Church met had preaching by the pastor after which

Church meeting was held. An opportunity was given for persons to unite with the church. Mrs. Delilah Montgomery and Joseph Newnam came forward and joined by Experience. Sisters M(atilda) Newnam and E(lizabeth) Taylor joined by letter. The above candidates was Baptized Sabbath morning. Services at the church at 10 o'clok [sic].

C. G. Jones C.C.

When one joined the Church by experience, he would testify as to what had brought him to this decision and possibly answer questions put to him by the pastor or any male member present. Each candidate must be accepted unanimously. Occasionally the new member might request a certain time for baptism or choose to be immersed in the nearby Dan River or in the millrace at Leaksville Factory. Usually the pastor set the time for the baptismal service determined by his scheduled duties to the several churches of which he was pastor. From a comparison of the membership rolls and the federal censuses of 1850 and 1860, the data shows that most members were adults at the time they affiliated with the Church. Church membership was considered to be so grave a commitment that children could not understand its depth. "Child baptism" was not only discouraged but even rejected well into the present century. In November 1861, two 14 year old girls joined the Church by experience. Nannie Raine lived with her Aunt Sally Gallaway Gaulden Smallwood on the south side of Dan River. Sarah Leak, who lived directly across the river in town, was the daughter of James Leak, a saddle and harness maker and justice of the peace. It appeared that few members would have been younger.

The Church Minutes for March 1860 stated that "the Church met in the Male Academy in Leaksville, the Baptist House of Worship being undergoing repairs." In 1858 the Methodist congregation and the Masons decided to share a new two-story meeting house with the Church using the

first floor and the Masons using the second floor. The site chosen was on Jay Street, one block east of the Baptist Church. In 1859 the new building was completed, and the Methodists left the "Union" Church. No doubt, the new structure so nearby made the older building appear neglected. There is no record of what changes or repairs were necessary. It was customary that "in the transaction of church business, three male members with the clerk and moderator shall be sufficient to form a board for that purpose." Whatever was done required less than two months to complete, for the Baptists worshiped in the Academy twice.

For the intervening month of April, the minutes show "there being no business before the Church, they adjourned, preaching at the same place on Sabbath following and Sacrament administered." The first Lord's Supper to the members of the Leaksville Baptist Church of Christ would have occurred in the Academy on a Sabbath shortly after the year of 1840 began. The older members must have rejoiced in recalling the first time they, as an independent Baptist fellowship, had received the bread and grape juice as a symbol of Jesus' blood and body broken for the salvation of mankind more than 1800 years earlier. Again in this setting they asked for continued grace and pledged a closer union with the Savior and a closer unity among themselves. They offered praise, too, for His watchful care of His people for twenty years and for the opportunities for service in His name. Receiving the Lord's Supper fostered a spirit of joy and peace.

The Communion Service was similar to the service today. Invitation to participate was for those who had been immersed in baptism by a minister of a Baptist Church and for those who were in good standing with the fellowship. The serving pieces were the cruet or flagon to hold the grape juice, the chalice to serve the grape juice, and the paten to serve the bread. The Leaksville Baptist Church probably

used two chalices and patens, one for the participants on each side of the center aisle of the Church. The pastor presided at the table, and the deacons served the congregation. The paten and the chalice passed from hand to hand with those eligible taking the bread and sipping from the chalice.

The town of Leaksville, Governor Morehead's Factory, and the Baptist Church prospered in the years from 1839 to 1860. The Roanoke Navigation Company maintained the Dan River so the town was handling more goods. Roads were better, and trade increased as more tobacco was hauled or rolled to Lynchburg. The business area of the town outgrew the block on South Henry Street, and stores were stretching around the corners on to Washington Street. There were a harness maker, shoemaker, and two tailors. There were Madison D. Hampton, grocer; John M. Reynolds, J. C. Martin, John Hall Bullard, James B. Ray, and Jones Burton, merchants; and Benton J. Field and John C. Guerrant, silversmiths. Young Robert Ward, a descendant of Patrick Henry, established The Herald, Leaksville's first newspaper. In the community the physicians were Dr. Walter Binford, Dr. Drury Dillard, Dr. Thomas Reynolds, Dr. R. R. Robertson, and Drs. A. B. Johns, Senior and Junior. Two of these men were Baptists: James B. Ray was the only son of the James Rays who were early residents at the Factory. Young Jim Ray married Annie E., the daughter of John H. Bullard, and became his father-in-law's partner in business. The young couple and Mr. Bullard's third wife were members of the Baptist Church. Some years later Dr. Reynolds joined the Church and worshiped there.

By 1842 there were two public schools in the vicinity of Leaksville. One was west of Smith River on Center Church Road on land deeded by Jesse Hopper to the Commissioners of School District 33. On the other side of Smith River, John Hamlin deeded one-half acre and the schoolhouse on it to Commissioners of School District 34. In the 1860 Federal

Census of Rockingham County the words, "attends school," appeared more frequently after a child's name than in 1850. Also, Constant H. Osborn was teacher in a small log house on Tackett Branch. Later he moved to a larger building known as "the yellow house" on the hill at the intersection of present day Boone Road and Early Avenue (7). Osborn joined the Baptist Church in 1856. The depth of his commitment to live a Christian life was witnessed every day of his life.

Leaksville Factory attracted workers from the rural areas nearby and from other counties. Governor Morehead provided housing for his employees from the first years of operating. The dwellings were adequate for a family with space for a garden and shelter for livestock. There were at least two apartment houses according to the 1850 Census. One accommodated four families while the second housed seven families with from four to ten occupants in each household. A man was the head of the household in six families and a woman in five families (11).

More than one fatherless family moved to the Factory where the widowed mother took in boarders and her children worked in the mill. In 1860 skilled men were earning \$6.50 per month and women \$5.50 with wages paid in cash. In comparing census records with the Baptist membership roll, it is clear that a large percentage of the new members during those years were factory employees. In its first twenty years, 237 adults were members of the Leaksville Baptist Church. The membership was comprised of 60 men and 177 women. Ten of the members were colored. In August of 1860, the Church had 106 names on roll. Generally the difference can be accounted for in 48 members dismissed by letter to join another Baptist church, 41 deceased, and 25 excluded.

The Beulah Association met in Hillsborough in 1860. The Leaksville Church had "ordered to be inserted in the letter to the Association that if a missionary could be appointed to labor in the Western bounds of the Beulah Association that this Church will assist in supporting him." There were never enough preachers to fill the demand. Ministerial education was the focus of the annual program.

The political and social tension between the North and the South continued. Overnight the country was embroiled in a civil war. The State Convention and the Associations called for the annual meetings each year and held the Baptists together throughout the Northern Aggression.

The Foreign Mission work in the South almost came to a halt. The naval blockade against the South kept funds from reaching the missionaries. The Southern Baptist Mission Board resorted to blockade running to sell cotton in England and to have the proceeds forwarded to the missionaries (1). Otherwise the missionaries were on their own. Work by the Domestic Mission Board "was either destroyed or seriously impaired." The committee hoped that the benevolent operations of the convention would be resumed. The energies of the North Carolina Baptist Convention were directed "to the aid of Army Colportage which is resulting in incalculable benefit to the Confederate Army." In 1864 the Beulah Association placed \$100 in the hands of Elder Charles Crawford Chaplin, pastor of the Danville Church and brother of George H. Chaplin. The Association asked that the money be used to provide copies of the Biblical Recorder to the Confederate and Union patients in the Danville hospitals and prison. The chaplains and colporteurs distributed to the soldiers hymn books, Bibles, New Testaments, and tracts. Their presence with sermons or with prayer services brought hope and salvation to many men.

As the years passed, Rev. Ferguson's health began to deteriorate. Each year he missed more time with the Church. Fortunately Reverend Freere Houston Jones was appointed a missionary in 1863 by the Beulah Association. Jones had just completed two years representing the Yadkin

Association in the Confederate Camps in eastern North Carolina. There Jones had converted many and baptized most of them. Beulah's new missionary was a graduate of the Beulah Male Academy and no stranger to Rockingham County. Jones made Reidsville his home.

In the fall of 1863, Jones held "a series of meetings at Providence M(eeting) H(ouse) . . . at which a large number of persons professed religion. Seventeen (17) was Baptised [sic] and added to Leaksville Church." This reference is the first mention of the Providence Arm in the Minutes.

In the spring of 1864, the Leaksville Church Minutes contained this notation:

Owing to the very bad health of our pastor W M Ferguson, we have had very little preaching during the present year. Rev. F. H. Jones held a meeting of several days at the close of which the following persons joined the church and was Baptised Sarah Arney-Jane Jones-Nannie Carter-Elizabeth Newnam [sic].

At a called meeting at the Church in 1864, the members were told their pastor died on the fourth of August. The Minutes show that "after appropriate remarks the Church proceeded to the election of pastor. Elder F. H. Jones was elected and accepted the call."

The war wore on. The hope, the bitterness, the prayers, and the grief seemed to have no end. Lost in the struggle were fathers and sons — more from disease than from battlefield. In the Baptist Cemetery there are gravestones to identify eleven who survived and who were affiliated with the Church.

The war came to an end. The remnant moved homeward. Reverend Daniel E. Field remembered the soldiers who had left their command and were coming through Leaksville on the way to Johnson's Army near Greensboro. For ten or more days there was a constant movement of men:

... At their sad plight — hungry, poorly clad, tired — every heart was moved and the liberal spirit seemed to stretch from soul to soul until every family in the community was giving food or clothing to these needy. Tables were spread in the old Dillard porch and adjacent building and supplies of vegetables, meats and nicknacks, with great quantities of buttermilk, were placed on these tables; while our women, old and young, gave them a hearty welcome from six in the morning until nine at night. . . . (3:34)

From September 1864 to November 1865, there are no minutes recorded in the *Church Book*. A notation says, "Regularly monthly meetings was [sic] held. Nothing of interest transpired til November 1865. The pastor held a protracted meeting several persons was [sic] converted...."

If Rev. Jones could not fill his regular appointment, he would send a substitute. In September 1866 his replacement was Elder Elias Dodson. Most of the members had not seen him since he moved to his new job. What a happy reunion they had!

As Corresponding Secretary of the State Domestic Mission Board, Dodson was visiting the churches to determine the next step to rebuild support for distressed churches. The Board invested the \$3000 available in missionaries, especially as the Associations were not able to support their own. Ministers were needed! Rev. Jones and Rev. R. H. Lee, a newcomer from Virginia, were available to Rockingham County. The new system made it possible for the larger churches to choose their pastor for as many Sabbaths in the month as they could afford. The board would supplement the minister's income for serving weaker churches or in gathering new ones.

According to the Beulah Minutes, R. N. Lee was the next pastor at the Leaksville Church. Lee preached first in April 1867 and was called as pastor for one year beginning in

August.

During the war years, the Leaksville Church was less cooperative with the Association. Though appointed, delegates did not attend the sessions readily. Several years no Church Letter was submitted. The membership of the Church remained 100-106 as new members replaced dismissals and deaths. The missionary efforts of Pastor Jones at both Leaksville and Providence followed by Pastor Lee's good response from the people swelled the total to 144.

The next pastor was Reverend Samuel Griffin Mason who moved in 1856 to Caswell County and Beulah Land from Virginia. As a co-worker in the Association, Mason brought mature dedication in a trying time. He became Leaksville's man at the August 1868 business meeting. The small number of members present and voting — although unanimously — disturbed him. It was not until the Sabbath worship in November that Rev. Mason saw a goodly number present and requested another vote. Again the vote was unanimous. His new congregation found him to be a good preacher with a gift of song. His flock appreciated his gospel solos especially. Mason used a business meeting to read the Constitution of the Church and laid plans for a membership roll call.

Since the Association's Annual Session was scheduled for Leaksville in 1869, the house of worship must be put in order. Peter D. Wade, J. B. Ray, and Calvin Jones were appointed:

... to attend to certain repairs of the Meeting House; they were instructed to decide what repairs shall now be done, to collect contributions from the church and congregation, to pay for the same, to employ the workmen, superintend the work, and to settle with them for the same.

Aware of another need, Deacon J. J. Dallas made the motion and Osborne seconded that three deacons should be

selected at the next meeting and that much prayer was in order. The three chosen men were Osborne, William Settle, and P. D. Wade. Wade and his wife had recently taken property west of Matrimony Creek along Dan River. They had joined the Church three months earlier by letter. William Settle and his wife had bought a farm south of Leaksville in 1856. Settle had served on several church committees and was respected in the community.

Pastor Mason found he could not call a business meeting each month because there were too few men who attended the Saturday Worship Service. He initiated a Saturday male roll call. The plea of being needed at the Factory was acceptable. However, the poor attendance of men was not overcome for many a day.

In June 1869, delegates to the Association were named: J. J. Dallas, Peyton Ambrose, and C. H. Osborne with Joseph Newnam, L. Younts, and W. A. Robertson as alternates. C. G. Jones, Josiah Newnam, J. B. Ray, P. D. Wade, and James R. Stephens were assigned to the Hospitality Committee which arranged accommodations for ministers and delegates. Younts was the son of the John David Younts, the church's "almost-charter member." The Newnams were father Joseph and son Josiah. Joseph and Matilda Allen Newnam moved their family from the Hogan's Creek section to the Factory by July 1856 when they united with the Church. The children became members later. After some years as a machinist, the father bought property in the Meadows and returned to farming. Josiah did not make a profession of faith until his return from war and shortly before he married Sarah, daughter of William C. Kemp. James R. Stephens was one of the sons of Absalon Stephens, now deceased, who insisted that each of his four sons attend school and learn a trade. James was already in business as a prosperous cabinet maker. At this church business meeting, "the church agreed to raise four (4) dollars for the printing of the minutes and to remunenate [sic] the clerk of the

association for his service." The Church also "resolved to raise what it could for missions." There was no July church meeting, "there not being a sufficient male members to transact the business."

The August 1869 Minutes began:

The Beulah Association meets with Leaksville Church, we have a large attendance of ministers and delegates, the session is pleasant and profitable, after the adjournment of the association, a protracted meeting was held by Rev. S. G. Mason, Dr. Wingate and others, from which good resulted.

The Beulah Association Minutes gave more details of the same event. Elder Francis M. Jordan brought the opening and was moderator. He was at this time employed by the Association and later by the State as an Evangelist. Elias Dodson was there, too, seeking support to reduce the debt of State Missions. A special collection was taken for his cause, and it totaled \$36.95. On the Sabbath the program included three 11 o'clock sermons. Dr. Wingate, now president of Wake Forest College, spoke at the Baptist Church; Elder Johnson, at the Methodist Church; and Elder Pinkney Oliver, at the Academy for the colored people. The total collection of \$15.20 from the three services was for the benefit of an African Mission Church.

The Church next turned attention to the correction of the list of members. The roll was called in conference. Those who had moved away were encouraged by mail to request their church letters and unite with a Baptist church near them. In 1858 the second church roll was compiled. From the first roll 105 names were transferred to the new one. The last five members were Mariah, servant of J. C. Martin; Dorcas, servant of J. W. Burton; David, servant of A. H. Barnes; Tabitha, servant of J. Dillard; Henry Thompson, colored. In the following difficult years, 72 members were added.

In September 1869 it was almost time for Rev. Mason's term to expire. The Church voted that Rev. Mason's call be made indefinite. After thinking about the call for some weeks, Rev. Mason replied that he must leave the Church at the end of the year.

The decade of the 1870's began on a low note. The Leaksville Church could not find a pastor. The seventeen home missionaries employed by the State Convention were stretched across the state. Brother F. H. Jones had too many churches. The distressed Church must rely on its own resources. C. H. Osborne, with the support of Elder Jones, convinced the members that Bible study was of value to young and old. A Sunday School was organized and was successful with Osborne as first superintendent. After a year and one-half, the Church Letter to the Association reported two Sunday Schools, Leaksville and Providence, with combined attendance of 160. The total church membership was 148. About this time Osborne began to serve the community for many years as Justice of the Peace.

In June, Deacon Dallas called for a Church Conference. After disposing of several items, Dallas appointed "Sister John Moir and Sister Peay as a Committee to . . . raise a contribution for . . . plastering our house of worship." This was the first indication that within the church the women might broaden their service.

The Yanceyville Church was scheduled to be host to the Association in 1870. Due to the murder of State Senator John W. Stephens, allegedly by the Klan, the Governor placed soldiers there to maintain doubtful order. Governor W. W. Holden assured the Baptists they would be safe, but it seemed prudent not to take the chance. The meeting was cancelled.

By September, Rev. Jones managed to spend two days with the Church and again spent some time in November. Jones accepted the call offered by the Church and stayed for three years — through 1873.

In 1866, Governor Morehead died intestate with investments scattered from shore to mountains. His children divided his estate among themselves. The Leaksville Factory and associated local properties fell to John L. Morehead, James Turner Morehead, and two widowed daughters. Major Turner Morehead's responsibility was to operate the Factory and oversee other assets, so he moved his family to Leaksville. In 1864, he married Mary Elizabeth "Lily" Connally, a granddaughter of Elder John Kerr. Kerr was the pastor of the Danville Baptist Church when the charter members of the Leaksville Church requested letters of dismissal from Danville in 1839. Mrs. Morehead's father was a Baptist preacher, too. She united with the Leaksville Church in 1870 and was dedicated to the cause of Southern Baptists. Although Major Morehead was a Presbyterian, he cooperated with his wife's church.

In 1863, the first minister from the Leaksville Church to be ordained was A. H. Barnes. He served as a state missionary in Yadkin and adjacent counties. Rev. and Mrs. Barnes requested their Church Letter in February 1871 and placed it in Madison where he was now pastor.

As in his earlier work with the Leaksville Church, Jones spent time with the Providence Arm. T. R. Price, R. H. Robertson, and P. P. Wilson were a committee to raise money to do what repair was necessary to their Meeting House. They managed to replace broken windows but needed more time for the other things.

The problem of male members not attending the Saturday Church meetings made it necessary to be more strict; first, a single absence must have a reason presented at the next meeting; second, three absences with no suitable reason would require a visit from the Church.

After the two week protracted October 1871 Meeting, there were 35 people who presented themselves at the next Church Conference by experience and by seeking baptism. Two of the converts were Usley Tinsley and Virginia

Goolsbey, colored sisters.

At the January 1872 Church Conference, it was decided that a report be given to the Church at the last quarter in each year. The report would show the amount contributed by each member, the way the Church spent the money, the number of new members received, and the number of deaths. No such report was ever recorded in the minutes. From time to time the Church cared for individuals in a loving way. On one occasion, it was decided that the third Sunday in March would be "a day of prayer and fasting in behalf of Sister Nannie Carter on account of her long affliction."

Mrs. Morehead surely influenced two of her husband's cousins to become Baptists. First, Mrs. Susan Reynolds Winston, about 56 years old, attended the Sunday morning worship service and asked to be received by experience and baptism. Two months later her brother, Dr. Thomas Reynolds, 52 years old, felt his Savior's call. He witnessed a baptism and asked immediately to be united with the Church. Another one whom Mrs. Morehead possibly swayed was James B. Fagg who spent about 50 years serving God through the Leaksville Baptist Church.

In July, Rev. Jones held a protracted meeting at Providence "near two weeks, which resulted in the profession of 30 or more persons, 15 of which joined the church as was [sic] baptised."

The Baptist House of Worship was available for other denominations to use for 27 years with no recorded problems. In August the Church made the decision:

forbid Elder Hill having a regular appointment in the Baptist house of worship [sic] in Leaksville on account of his abuse of those objects which in our opinion best advance the cause of Christ.

Pastor Jones asked to be released by the Church in 1873.

The Church was so disturbed that Jones stayed although he was absent several times with no substitute.

In April 1873, Pleasant Price, William Kemp, and C. H. Osborne were a committee "to raise the unpaid amount of Rev. Mason's salary and pay it." The sum must have been acquired by July for the unpaid balance was not mentioned later in the minutes.

The regular August day of worship was protracted several days with the preaching at Providence. "On Tuesday evening the congregation assembled at the creek to witness the baptism of Sister Sallie Morgan. Brother James Hunley [sic] came forward at the water as a candidate for baptism."

Hundley's conversion was the third time in little over a year when a new member was received and not at the time of the Saturday business meeting. In other routine changes, the minutes reflect a tendency to avoid the harsh words "expell" and "exclude." Instead the records often used "on motion the church withdrew fellowship." The membership rolls followed the same trend much more slowly. Also, charges against recreant members became less specific and "unchristian conduct" was used sometimes to cover all transgressions.

Rev. Jones announced a Union Meeting at the Leaksville Church in late November 1873. Rev. Patrick Henry Fontaine, pastor of the Reidsville Church, was to do the preaching. The congregation was so responsive that Jones continued the services another week. Among the new members to be baptized were Lizzie Reynolds, the only daughter of Dr. Reynolds; Mary and Tabitha Ray, the last two daughters of the James Ray family; and D. F. King, who with his wife and infant daughter had come to Leaksville in 1870 from Henry County. Mrs. Eliza King followed her husband and joined by letter at the next opportunity.

The final committee to be appointed for the year was named; it consisted of Church Clerk Calvin Jones, William Kemp, Sister Winston, and Sister Fretwell. They were "to see Sister Sarah Hamlin and report." Sarah was the daughter of Daniel Arney who came to town in the 1840s from Pennsylvania. Her husband, Frank, was the son of Thomas Hamlin and the widow of Dr. E. D. Jones. "The committee ... reported that she was going to join the Methodist with her husband, but was 'still a Baptist in principle.' On motion the Church then withdrew fellowship from her."

In December, Pastor Jones let the Church know early that he could not remain another year. The Church then selected Rev. Patrick Henry Fontaine, who already was pastor at Reidsville. He was a University of Virginia graduate with a touch of humor who read widely in the liberal arts and sciences.

In February 1874, "the church was ... informed that Henry Thompson (col. Bro.) wished his name taken from the Church [sic] book." Fellowship was withdrawn. The names of 16 colored people were recorded in the church roll prior to this time. Three were women who joined after 1870. After the war, many of the colored members of white churches did withdraw to form their own congregations, associations, and conventions. A few of these became disenchanted and returned to their first church. Some remained in their first church until death. Henry Thompson asked to be restored in February 1876 "into the full fellowship," and his request was granted.

In June 1874, the church clerk was asked to be sure that the delegates to the Association would be able to attend before their names were included in the Church Letter to the Association. In July there was "a collection taken up for State Missions amounting to \$9.00."

Pastor Fontaine, Calvin Jones, and William C. Kemp represented the Leaksville Church at the Association Meeting in Milton, Caswell County. The Church Letter showed a drop in membership to 120 with the Sunday Schools holding at 100. With Shuck now gone for ten years, the Beulah Male Academy was in debt. The trustees suggested that the title

be turned over to Wake Forest. A departure from custom was the use of advertising on several pages of the published minutes. One page attracted readers to the Roanoke Female College chartered in 1859 in Danville. With considerable help from Dr. C. C. Chaplin and Baptists, the school just managed to survive the war. Presently it is Averett College, co-educational and reasonable in cost. It offers several post graduate degree granting programs. From the first year of organization, Averett students have come from the Leaks-ville area.

In August, the pastor was not present for the Church Conference. In his absence, the members discussed when they preferred to have the annual protracted meeting and which visiting minister they preferred to participate. The decision was as follows:

On motion the Church then agreed to extend an invitation to Brother F. M. Jordan to meet with the Church in September at our next meeting and assist in holdin [sic] a protracted meeting.

Rev. Jordan made a strong impression on the congregation when he was moderator at the time the Association met with the Leaksville Church in 1869. Jordan could not attend, so Pastor Fontaine conducted the meeting alone. The harvest yielded eleven men and women who surrendered their hearts to Jesus. Joining by letter was Mrs. Margaret Robertson Lewis, elder daughter of the John Robertsons. She and her minor children had returned to Leaksville and were living in the Lawson house, now located at 813 Washington Street.

The year of 1874 ended with the election of Rev. Fontaine for another year at a salary of \$200. The pastor agreed to remain and thanked the congregation for confidence in him.

The last item for business for 1874 included:

Brother Peyton Ambrose, a member since 1856, made application for a letter of dismission from the church, stating that he had no unkind feelings toward any member of the Church, but disapproved of the use of the organ. He was dismissed by the vote of the church.

Visiting Brother J. B. Richardson was filling in for Pastor Fontaine in April 1875 and was moderator for the Church Conference. The presence of an organ was divisive. Finally, those present reached a consensus:

Upon motion the Church passed a resolution, that the Organ should not be used in the time of the church worship, unless [sic] the consent of all members of the Church.

On the Sunday following, a collection was taken up for State Missions amounting to \$15. In May, the Sunday offering was for ministerial education and \$15.10 was contributed. In July, \$2.20 was given for Associational expenses.

The Leaksville Baptist Church must have been casting about for some time to find a way to encourage their colored friends and neighbors in spiritual growth. Apparently, in July the Church decided that a church of their own would be the most useful means of reaching them:

There was a committee consisting of P(leasant) Price, John Webb, and Robert Robertson to see Bro. David Strong (colored) and ask him to attend our next Church Meeting, with reference to his ordination.

This assignment was a first church committee duty required of these three men. They showed qualities of Christian leadership and were eager to discharge the task. Month after month, Bro. Strong would promise to attend the next worship service, but he did not.

In August, there were five more souls received by the Church; they included Patrick H. Price, Peter P. Wilson, Betty Hundley, Alice Fagg, and Sarah Barker. The baptismal service was set for Sunday, and the "congregation met at the water near Brother C. G. Jones' mill. After reading the scripture with a full and clear explanation of baptism," the ordinance was administered to the five candidates. At this time Jones owned a large tract of land in the Spray section north of the Morehead line. His home was in today's Cook Block on the west side of Morgan Road. His mill was east of the road and between it and Smith River.

The fall protracted meeting began the third Sunday of October 1875. Rev. Francis Marion Jordan could not possibly have filled the request of the Church in the previous year with only one month notice. Jordan was a very popular evangelist employed by the State Convention and in constant demand. Rev. Jordan and the pastor took turns preaching to a receptive congregation. In his autobiography, Rev. Jordan stated:

... I went to Leaksville. Here I met Dr. Barker, a phrenologist who examined my head. Among other things he said, 'You would make a good pioneer — you are not afraid of the devil.'

26 October: I began a meeting in Leaksville, Rockingham County. The meeting continued 10 days in power and demonstration of the spirit; twenty-six made a profession of faith in Christ, twenty united with the church on November 7. I baptized seventeen in Dan River at the Boat Landing in the presence of 1500 people it was said. . . . Old Brother Fretwell who had been a Methodist 30 years was baptized. I preached on implicit obedience to all of God's commands. Sister Morehead, sister of Col. J. K. Connally, greatly enjoyed the meetings. She said that she was always a Baptist, but now stronger than ever. (5)

Rev. Fontaine became ill and was not able to be with the Church before January. Even so, two decisions were made. "The Church agreed to hold the regular Church Meeting at Providence every other month during the year 1876. . . . Bro. P. H. Fontaine was unanimously elected pastor" again.

Having recovered, Pastor Fontaine was present for the January worship services. At the first conference, "The church... appointed Mrs. Morehead to collect the pastor's salary for 1876." The Sunday offering of \$2.90 was designated for State Missions. One problem was finally settled in the spring when the Church "... agreed that the organ should be used in the church." The Sunday collection in March was for "Ministerial education to the amount of \$7.14." The need for two additional deacons "resulted in the election of Bros. D. F. King and Pleasant Price." Pastor Fontaine and his father, Rev. William Spottswood Fontaine, who was serving as his son's assistant, "proceeded to ordain them Deacons in the Church." In June, the two Fontaines "came together as a presbytery and ordained David Strong (col.) to the work of the gospel ministry."

The Beulah Association was to meet at Madison in August, so the Church needed to be ready. In conference, the delegates named were P. D. Wade, D. F. King and C. G. Jones. "There was a collection taken up for the [Beulah] Minutes to the amount of \$2.30 ... Sunday following, a collection taken up for Foreign Missions to the amount of \$8.35."

The most exciting report at the Association was on missions. At last two foreign mission points were reopened or established in Central Africa, two in Italy, and seven in China. The Home Mission Board of the Southern Baptist Convention was focusing on Texas and the Indians. The Leaksville delegates were pleased that the fruit of their Kingdom building could be seen in 188 members and 163 Sunday School enrollment.

In early September 1876, Pastor Fontaine "commenced a Protracted Meeting . . . assisted by his father, W. S. Fontaine, which continued one week during which time several professed faith in Christ." The meeting had to close on the second Monday night because the pastor became ill. Then on Tuesday "Bro. Daniel Taylor, having been invited, . . . resumed services which continued about 3 weeks, which resulted in the addition of 38 to the church by baptism, 13 females and 25 males."

When the Church met October 14 at Providence, Rev. W. S. Fontaine presided at the Conference. "The Church then requested the clerk to extend to Sister Morehead the thanks of the Church for the highly appreciated present of a Bible and hymn book she had made Providence Church."

Brother Daniel Taylor and Brother John Lee Taylor "held a series of services at Providence, lasting about ten days which resulted in the addition to the church, by experience and baptism, 24 persons."

In Conference at Providence in December, the Church had the following business:

held an election of pastor for next year. The vote was very nearly unanimous for Bro. Fontaine. Adjourned to meet at Leaksville Church at candle light. Met at Leaksville at candle light, a very profitable Prayer meeting, by the brotheren [sic]. Election continued, and resulted in a large majority for Bro. Fontaine. . . .

In the minutes of the Leaksville Baptist Church, there are four brief entries from January 1877 to July 1884.

In January 1877, the Leaksville Church appointed Eli Moore, with Jones and King, as agents to collect contributions from members for missions. The Association met in Greensboro for the Forty-Third Session with King, Jones, and Newnam delegates from Leaksville. A delegate inquired about the lack of Association missionaries. The reply was:

[It is] owing to the stringency of the times; thought it prudent not to employ more missionaries in our bounds than our anticipated means would justify. Therefore we have only one, Bro. Gwaltney who has labored eight (8) months at the rate of \$150 a year.

The foreign missionary agent encouraged more personal correspondence with the missionaries on overseas assignment. A one-half ounce letter would reach Italy for five cents, China for ten cents, and Africa for fifteen cents. The Sabbath services were held at the African Baptist Church, African Methodist Church, and the African Presbyterian Church. The Leaksville Church Letter gave member statistics: 53 baptisms, 1 addition by letter, 4 dismissed, 7 expelled, 1 restored, and 1 death with a total of 237 on roll. Sharon Baptist Church in Rockingham County was a new addition to the Beulah fellowship and was welcomed warmly.

In 1878, the Association met with Beaver Island Baptist Church, another Rockingham County member of the Beulah family since 1863. James M. Hundley was the third delegate in Leaksville's triumvirate. Rev. Henry A. Brown was an addition to the Beulah missionary outreach. He was a county youth who responded whole-heartedly to God's call and prepared for service at Wake Forest. Brown's pastoral duties did not require all of his time, and he was pleased to work one-fourth time in the western bounds of Beulah Land for \$150 a year. The Association asked for pledges from individual churches in sums of \$5 to \$30 payable the following year. The Leaksville men pledged \$25 from their church. At the time the Church Letter was filed, the pastor was Daniel G. Taylor.

It appeared that Rev. Fontaine might have found his responsibilities too great to continue his Leaksville and Providence work. He probably did not renew his contract for

1878. Reidsville was his home, and the Reidsville Church had outgrown its meeting house. As a man of many talents, Fontaine was thoroughly involved in planning and building the new house of worship. He was pastor for Madison and State Line churches also.

The hours Jones, Fontaine, and now Taylor spent in nurturing the Providence Arm led to the next step for that congregation. The policy of the Leaksville Church to have worship services on alternate months with Providence Arm was surely continued to the year 1879. It is possible that in 1878 the Providence people separated from the Leaksville Church and became an organized group, but they were not yet a regularly constituted Baptist Church. This conclusion would explain part of the 113 members lost by the Mother Church between 1877 and 1878. A roll call and removal of the names of members who had moved without requesting their church letters would account for more loss. However, the last group could not be a large number since the Church roll had been cleared in 1869.

The Providence Arm became an independent church according to the following document:

Records of the Baptist Church at Buffalow March 17, 1879

A presbytery was called by forty-four members of Providence Arm of the Leaksville Church. The Presbytery consisting of Brethren F. H. Jones and Dannel Taylor proceed to organize a church at the above named place, to ordain deacons, and to name other offices. John T. King and Peter P. Wilson and Eli Moore, Treasurers; and Thomas R. Price, Clerk; and R. H. Robertson, Assistant Clerk. As the Church was organized, the right hand of fellowship was extended to them by the Presbytery, and Bro. Dannel Taylor, having been called to take charge of the young Church, accepted; on motion the name of Providence was changed to Buffalow, so the new church will be known by the name of Buffalow. . . .

Aug. 2, 1879... On motion the name of the church was changed to Providence. (8)

The Providence Baptist Church was received into fellowship by the Beulah Association in 1881. Thus Providence and Leaksville became sister churches, and each enjoyed a warm relationship.

When the Association met at Clement Baptist Church in Person County in August 1879, the Leaksville Church had no pastor, no delegates, and no letter. The Leaksville males missed the most exciting part of any recent session. Two reports were read: the first was from the Winston Female Missionary and Aid Society; the second was from the Yanceyville Female Missionary and Aid Society.

Since 1800, North Carolina women had formed scattered societies to support missionary activities. In 1877, twenty women from Raleigh Baptist churches organized as the Central Committee of the Woman's Missionary Society. When the State Convention assembled in November, seventeen local societies had turned in contributions to the Central Committee. The women gave this fact when the Central Committee made its first report to the Convention. There were some lively minutes consumed in trying to decide what the response should be. One position was to commend the ladies and do the following:

'cordially invite the Committee to report the work they may be able to accomplish to this Convention at its Annual Sessions.' Fearful that the management of the local societies would not be controlled by the churches, the Convention amended the motion so as to allow the 'Committee to report the work the societies organize in the churches may be able to do.' (10)

Baptist women were not to be denied easily. They were

preparing their own claim to support missions within the denomination.

The Town of Leaksville, and indeed all of Rockingham County, was grieved to hear of the death of Rev. John Robertson on April 22, 1880. From the Beulah Association Minutes of 1880, a report on Brother John stated that:

In 1861 he suffered severely from indigestion, and in 1862 his brain became somewhat involved so as to disqualify him from preaching. It was then thought he would only live a short while, but strange to say he lived on in this enfeebled state of body and mind nearly eighteen years. He died at his home near Mt. Airy, Surry County, N.C. . . . May the God of all grace raise up and qualify other brethren to take up his place in the ministry.

F. H. Jones, Committee

The 1880 Session of the Association met with Waughtown Church, Forsyth County. With the new Reidsville Church construction nearing completion, Rev. P. H. Fontaine was pastor of the Leaksville Church again. D. F. King and Calvin G. Jones, Jr., were the delegates. Young Jones was a student at Wake Forest College where he was preparing for the ministry. His home church licensed him to preach in 1879, and they were pleased that now the Leaksville Church would be able to send out a second minister in a few years. The Sunday School had used \$111 for its program, and the increase in members was almost doubled over the total in 1878. The membership showed that additions were slow, but the Sunday School increased to 120. The pastor's salary was \$150 for 12 weekends each year. Other expenses reported were \$21 for State Missions, \$18 for Foreign Missions, \$2 for Home Missions, \$2.50 for Education, and \$2 for the Association Fund.

Ephesus Church in Person County was the 1881 host to the Association. The Leaksville delegates were Jones, Jr., S. W. Carter, and King. For these delegates the most interesting event was receiving Providence Baptist Church into fellowship with the Beulah Association. They were grieved that the Leaksville mission contributions were less than the previous year. It was more pleasant to hear that there were 14 new members with a loss of 5 for a total of 137 Baptists.

The Beulah Association came to Leaksville in 1882 for the Forty-Ninth Session. The delegates from the local church were Deacon William Settle, Josiah Newnam, and Scott Irving, who was grandson of Jane and Ronald McDonald. The 157 members reported in the Church Letter indicated a very busy year in the Lord's vineyard. The total contributions supporting the causes of the Association were increased by 10 percent. At the time of the adjournment, there was a final resolution:

Resolved, That the thanks of this body be hereby tendered to the citizens of Leaksville and vicinity for the hospitable manner in which they have entertained us during the session of this body. Also to the Methodist, Episcopal and Presbyterian brethren for the use of their houses of worship during our meeting. Also to the Railroad Company for reduced rates of fare, and that a copy of these resolutions be furnished to the pastor of each church to be read at their next church meeting.

Because the Association was meeting with the first Church which John Robertson had gathered, his virtues and achievements in the Savior's name were eulogized. There was also deep concern for another mighty man of God. Elias Dodson, stricken with a fatal disease, was waiting for his Master's last call which came on December 6th in Wilmington.

In the fall, Rev. Fontaine resigned from his pastorates in order to accept a call in Halifax County, Virginia. Although there is no mention in the Church Minutes, Rev. Fontaine took a firm stand for the prohibition of alcohol and encouraged temperance groups. There is little doubt that he encouraged and supported the Christian Temperance Society. In Leaksville the Society met in different homes each Tuesday night with men and women members (2). In the twelve years that he worked with Beulah Baptists, he was sure his message was heard.

Reverend Robert Daniel Haymore was called by the Leaksville Church, and he became pastor in 1883. At this time, Haymore was a missionary of the Virginia State Mission Board in the Roanoke and Blue Ridge Associations. One of his churches, True Vine Baptist Church in the Irisburg area of Henry County, had lost a number of members to the Leaksville Church in recent years.

These new comers were looking for a better life. Leak-sville was having "good times." The Leaksville Factory remained open during the war producing cotton goods for the North Carolina soldiers. Some years later, the new Woolen Factory called for employees. Tobacco was the basis for post bellum warehouses and factories in Leaksville. The Dan River still accommodated bateau traffic, and the wharves were maintained. But a railroad through Leaksville was coveted, and many worked for the reality. Then one day in December, the engine and the cars puffed into the depot between Bridge Street and Factory Street and stopped short of Washington Street. Washington Street blossomed with new commercial ventures and two-story brick business buildings. The colored citizens shared in providing services to the growing town, too.

Only a few months earlier, Pastor Haymore with delegates J. W. Hundley, Jones, Sr., and King attended the Association at Kerr's Chapel Baptist Church in Caswell County. The Church Letter listed 162 members. State Missions received \$50, Foreign Missions \$20, and Education \$46.50. The total of \$112.50 more than doubled the contributions of the previous year. Yet there was a cloud in that

report.

Not just the Leaksville Church, but all over the South, good Baptists were ignoring the Home Mission Board, rejecting Elias Dodson's Indians, refusing John Lewis Shuck's Orientals in California, and forgetting the white and colored families migrating west. The Home Mission Board and Northern Baptists solved some communication problems. Next, the Board convinced Southern Baptists that men of the gospel were needed in this destitute field. The men and the money came slowly but surely.

Brother Haymore submitted his resignation as pastor before the December Conference. At that time, the Church had to make a crucial decision:

The Church being without a pastor, C. H. Osborne was called to preside. An election was held for pastor for the ensuing year. Rev. J. B. Richardson was called and accepted and took charge of the Church on the 1st of Jan. 1884.

C. G. Jones, Clerk

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ERECTING THE BUILDING

1884-1898

The faithful eleven who bound themselves to the Savior and to each other in 1839 were rejoicing in the harvest of the seeds they sowed in faith. The Leaksville Baptist Church of Christ was still praising God not only for temporal assets but for the sons to preach the Holy Word from the pulpit and for the means to commit to Christian education and worldwide missions — beginning at home.

The Leaksville Baptist Church recognized that Rev. James Brantley Richardson was guided to them by God. After a few months of working among the church members, Rev. Richardson, too, knew that God was in charge. Indeed, the next arm of the Church was a local mission that literally fell into their arms. Rev. Richardson played a major role in bringing Mount Hermon Baptist Church to independent status.

The Mount Hermon Baptists published a brief history of the Church in their Centennial Year of 1983. This excerpt tells of their early years:

In 1882, Rev. Daniel Taylor and J. B. Richardson con-

ducted several days of revival meetings in a little log school house located in the area of our present Mount Hermon Cemetery. The seating capacity was enlarged by a brush arbor with logs as seats. Rev. Richardson preached at irregular intervals for some months. . . .

In 1883, another revival was held by Rev. Richardson, Rev. Daniel Taylor, and Rev. Calvin Jones, [Jr.]. At that time a decision was made to build a church house. Mr. William M. Settle and his wife, Nancy B. Settle, gave the land upon which to build. Following the cooperation of J. J. Dallas, John Seward King, Doc King, Sam Williams, Pleasant Price, Samuel Carver, Thomas Mitchell, Eli Moore, T. S. Dallas and some friends from the Leaksville Church, the building was completed in 1883.

In the spring of 1884, Mount Hermon Baptist Church was organized with 19 members. In August of that year, a revival was held with 29 additions to the Church. (4)

The Minutes of the Leaksville Church for that August continue the story:

... a resolution was passed authorizing our Pastor, Bro. D. G. Taylor, or any other brother who might be laboring with the brethren at Mt. Hermon, the Arm of this Church, to receive and baptize into the fellow-ship of that church whenever necessary. . . . Bro. James Price was appointed Clerk of the Mount Hermon Church, the Arm of this Church.

The Leaksville Minutes for September listed names of eight people at Mount Hermon Mission who were baptized by Richardson on August 6:

... Thomas Mitchell, James Carver, Miss Henrietta Dallas, Mrs. Ada Carver, George Carver, Charlie Carver, Houston Dallas, Bro. Wm. Greer. Three more were baptized later: Miss Lizzie Smith, Miss Martha Greer, and Bro. Willie Glass.

In early October, "letters of dismission" were granted by the Leaksville Church to Sister Evaline Moore and to Bro. Suiter Dallas and wife.

On November 30, there was a call meeting at Mount Hermon "for the purpose of organizing a new Baptist Church." Bro. B. H. Phillips, pastor at Reidsville, preached the sermon:

... Elder Richardson was called to the chair and C. G. Jones, Sr., requested to act as secretary. The names of thirty-three members from Leaksville and Reidsville churches were presented as applicants for membership in Mount Hermon Church. Articles of Faith were read and explained by the Chairman and adopted by the church. A letter of dismission was granted Bro. Thos. Mitchell by Leaksville members present to join Mount Hermon Church, after which said Thos. Mitchell and Suiter Dallas were set apart by the Presbytery as Deacons of said church. Also, Bro. William Settle, a deacon of Leaksville Church, was received into this church to hold same office. The Church went into the election of pastor, and Rev. L. G. Broughton, received a unanimous call. A public collection was taken, amounting to \$70.00, which relieved the house of debt. Brother Richardson delivered an address to the new organization, which abounded in spirituality and good advice. Then Mount Hermon was declared a free and independent body.

J. B. Richardson, Mod. C. G. Jones, Sr., Sec.

The constituting of Mount Hermon Baptist Church was the most significant event of the year, but there were other heart-lifting experiences, too. At the July 1884 Conference of the Leaksville Church, nine teenage girls were received for baptism: Sallie Wade, Eliza Patterson, Eliza Gilley, Irene King, Laura Lee Patterson, Bettie Mills, Addie Land, Susan Uhliss, and Bettie Lou Barnes. In the worship service at the Factory* the same evening, "Bro. John Ray, Sr., was received for baptism." There were happy hearts in the Christian community when the 67 year old man and the young women pledged their lives to God's will.

For the first and only time, the minutes used the word "messengers" in naming John Moir, A. Heggie, and J. J. Dallas to attend the Association. John Moir was still a Trustee of the Church. Archibald Heggie was one of the Confederate boys who returned from the war. He was now a family man and owner/manager of a popular general store on Washington Street. Dallas, a deacon, would move his church letter to Mount Hermon in a few months.

The Church "was entitled to a life membership in the North Carolina Baptist State Convention, it having paid at one time thirty dollars into the treasury of State Missions." It was proposed that the membership be transferred to the Reverend C. G. Jones, Jr., to honor him at the time of his ordination on the third Sabbath of July.

Bro. Jones' ordination took place in Reidsville for two reasons: First, it was a courtesy to the Presbytery who were from a distance and to Rev. F. H. Jones, former Leaksville pastor, who was indisposed. Second, the new Reidsville Church was much more spacious than the Leaksville one. Those participating in the ordination were the Reverend Dr. Johnson, of Philadelphia, Reverend H. W. Battle, Rev. Jones, and Rev. B. H. Phillips.

^{*}At this period the Factory was Spray. The name "Spray" was not used until about 1890 when a post office was granted.

In the August 1884 Church Conference, "the matter of building a new house of worship was brought before the church..." A committee was appointed "to solicit for subscriptions for that purpose. It consisted of A. Heggie, G. W. Bateman, Thos. G. Taylor, Mrs. A. Moir, and Mrs. J. T. Morehead." G. W. Bateman was operator of a tobacco warehouse. Mrs. Moir was the wife of Alexander Moir, son of John Moir. Her husband and Capt. James P. Dillard were partners in a tobacco factory and a retail store in downtown Leaksville. At the next Conference, the trustees of the Church were asked to bring the deed to the church property.

The Beulah Association met with the Summerfield Baptist Church in Guilford County. As Bro. Moir was 76 years old and somewhat enfeebled, William C. Kemp went as his alternate. The Leaksville Church Letter reported 27 people baptized, 6 received by letter, 4 dismissed, 3 excluded, and 4 deceased for a total membership of 183. The contribution total was \$130 with \$56 for State Missions, \$24 for Foreign Missions, \$50 for Education, and \$3 for the Minutes Fund.

At the September Church Conference, \$1,030 had been pledged for the new church. The trustees asked for more time to consider the options in disposing of the present church and lot. A committee to choose a site for the new church was named: Doc King, John Moir, C. H. Osborne, Thos. G. Taylor, and Sister J. T. Morehead. They were "to confer together and select according to their judgment the most suitable lot for the building." The delegates to the Association gave a report of the programs and goals of that body and stated they had "pledged \$60 for State Missions and \$66 for Education" in the name of the Church.

By November, the Site Committee reported "by recommending the hill between the residence of Mr. William Trogdon and the Railroad." Appointed to the Building and Financial Committee were Mrs. J. T. Morehead, D. F. King, C. G. Jones, Sr., R. V. Osborne, N. Samuel Williams, and Dr. Thos. G. Taylor. "It was moved and carried . . . that three

male members constitute a quorum in the transaction of business." No vote was taken on the location of the new church until the Sunday Worship Service. Then "a large and unanimous vote of the church decided that the new house of worship should be located as stated."

Bro. Richardson was called in December for an unlimited time. If either party desired a change, a three month notice must be given the other. The salary was to be \$175 annually with railroad fare from his home in High Point paid. Another committee "was appointed to produce and recommend a Church Covenant (and Constitution) to be adopted by this church."

At the first church conference of the year 1885, Bro. Ivie presented a new church book to the clerk as a gift from himself. At the February business meeting, Mr. and Mrs. D. M. Moore and their daughter were received by letter from Reidsville. Moore, with Joseph B. King and Pryor Millner, Sr., were forming the Dan Valley Warehouse, a tobacco warehouse where "wagons unload under the roof" (3).

The committee appointed to prepare a new Church Covenant and Constitution used the *Greensboro Church Manual* with changes and omissions. The revised manual was adopted by the Church. Next, the former constitution was abolished by a second vote and new church officers were elected; trustees were C. G. Jones, Sr., D. F. King, and James B. Ray; the clerk was C. G. Jones, Sr.; and the treasurer was A. Heggie. The additional deacons chosen were Dr. Thos. G. Taylor; Josiah Newnam, a Confederate veteran; and Bro. P. H. Price.

In the March Conference, it was reported that no steps had been taken toward work on the building, and it was advised that work should begin in early spring.

At the April Conference, Dr. Taylor, Secretary of the Building Committee, proposed a building of 44' x 66' with capacity of 425 seats. The plan called for a vestibule, two dressing rooms, and a baptistry. Including the land, the

estimated cost was \$2,500 for a wood building or \$3,200 for brick. The money subscribed and a reasonable price for the old church and lot would amount to little more than \$2,000. The committee recommended a wood building as the only one practicable. The vote was unanimous for the wood building. The pledges were to be paid as early as possible. The final action was this decision:

Resolved that the Trustees be instructed to sell the old church building and lot and invest the proceeds in another lot and Baptist Church in the Town of Leaksville.

The resolution was adopted.

The May Conference brought a change in plans for the new church:

In behalf of the Building Committee, Major Morehead suggested the following resolution: 'Resolved that the church is able to build a brick church and that we instruct the Committee to have one built.' Thereupon the Committee went to work and raised all the requisite funds for the brick church (i.e. with amount already subscribed) except about \$170. Adjourned.

The June Conference cleared a misunderstanding about the amount of money subscribed for the new building. The total was about \$500 less than enough to finish the brick house of worship. The pastor announced there would be preaching for the morning and evening worship services at the Church and in the afternoon at Bethel.

It was most likely that in his sermon on the following Sunday morning, Pastor Richardson referred to a local election to be held on Monday. A number of Leaksville citizens had petitioned the legislature to permit the town to vote on prohibition. Permission was granted, and the election was to be held in June, one month after the annual town

elections. In May, Dr. Taylor became the new mayor. In the June balloting, prohibition of the sale of alcoholic beverages won. Several hours after the votes were counted, the irate saloon keepers and citizens — and they were many — marched to Dr. Taylor's office near his home on Henry Street and in protest turned the small building over. The culprits lingered, calling vulgarities and being obnoxious. Dr. Taylor fired his shotgun into the crowd, dispersing them. Then he brought one injured man into his home and rendered first aid. At least one Washington Street entrepreneur used this ad in the Dan Valley Echo as early as May 8: "No longer alcohol but coffee and lemonade available daily at Bud Martin's." Mr. Nat Smith, Superintendent of County Schools and editor of the Dan Valley Echo, included this advice: "Re prohibition: Teachers, capture young minds."

In July 1885, the Leaksville Church had a guest minister who preached Saturday, Sunday morning, and Sunday night. He was the Reverend John Kerr Connally, brother of Mrs. Morehead. At the Saturday conference, "the question of division of the Beulah Association was brought before the Church, discussed, and disposed by 19 voting in favor of division and one voting against division." In the following vote, the Church agreed unanimously to go with the Western Division. James Churchill, D. M. Moore, and King were the delegates appointed to the last Beulah Association session they would attend as representatives of the Church. Church Clerk Jones was asked to read the 1885 Church Letter before the Church and prior to the annual meeting.

At the August Business Meeting, the Church Letter was read and approved. It was decided that individuals be appointed agents for the three programs of the Association supported by the Church. Those named were Dr. Taylor for Education, Bro. D. M. Moore for State Missions, and Bro. C. H. Osborne for Foreign Missions.

The Beulah Association's Fifty-First Session was with the Lewisville Church in Forsyth County, August 6-10, 1885. Brethren Heggie, D. M. Moore, and King were delegates. There were eight Beulah churches who asked for letters of dismissal to join the new Association. Leaksville Baptists reported 183 members in spite of having released a number of people to unite with Mount Hermon Baptist Church. The contributions were the highest ever: State Missions \$66, Home Missions \$7.75, Foreign Missions \$12.75, Education \$60, Orphanage \$50.81, Minute Fund \$3, for a total of \$200.32. The sum for the orphanage reflected a sentiment that had been growing in the state since the late 1870's. Repeatedly, the subject was introduced at the State and Association levels. There was never adequate support to pursue the issue. In 1884, individual members of the Convention formed the North Carolina Baptist Orphanage Association with no ties to the State Convention. In 1885, the Orphanage Association joined with John H. Mills, who had started the Masonic Orphanage in 1873 at Oxford, and opened on November 11 the institution in Thomasville known today as Mills Home. In a few years, the orphanage had become the "pet of the denomination."

October 17, 1885, was the day chosen to organize the new Association at Red Bank Baptist Church, Forsyth County. King, Heggie, and D. M. Moore were the Leaksville delegates. The twenty churches represented were from Rockingham, Stokes, Forsyth, and from parts of Yadkin and Surry Counties. The moderator and clerk were chosen quickly. The committee appointed to choose the name for the newest Association in the State recommended Pilot Mountain. It was accepted unanimously. Each church set its goal for contributions in 1886.

A proposed constitution was read, discussed, and adopted. Two articles were interesting:

At each session there shall be appointed an Executive Committee of five, three of whom shall constitute a quorum ... to superintend and, in conjunction with the Missionary

Boards of the State Baptist Convention of North Carolina, direct the Missionary operation of the Association.

All ordained ministers of this Association shall constitute a Standing Presbytery for the Ordination of Ministers and to constitute Churches, any three of whom constitute a quorum.

In November, the Leaksville Church Building Committee reported that funds from the last subscription were exhausted and work would stop. Bro. King "offered to loan the church what money they might need for present purposes . . . without interest until first day of May." The Church was grateful and accepted the proposal.

The Baptist State Convention was to meet November 11 in Reidsville. Sixteen delegates were appointed from Leaksville Baptist Church: John Moir, D. M. Moore, G. W. Bateman, Samuel Williams, Jones, Sr., A. Heggie, C. H. Osborne, P. H. Price, Dr. Thomas Taylor, B. F. Ivie, Scott Irving, Caleb Land, R. V. Osborne, J. S. Newnam, Frank Roberts, whose Confederate father rests in the church cemetery, and Richard Gilley.

The Leaksville Church planned a series of meetings for the week following the State Convention. Rev. Richardson preached each afternoon. On Wednesday, Mrs. Augusta Millner and W. D. Martin were received by the Church. Immediately after the worship service, they and Mr. and Mrs. Charlie Craddock were baptized at the boat-landing by Rev. C. G. Jones, Jr. On Saturday night, W. C. Jones and W. W. Wade were restored; S. L. Martin was received by letter from True Vine Church. Luther A. Jones, another son of C. G. Jones, Sr., and Dallas Craddock, Mrs. Mary Austin, and Mrs. Ellen Carter were received by experience. This last group was baptized at the Factory on Sunday morning.

At the December Church Conference, Sister A. L. Younts was received for baptism. Bro. Hundley had been excluded

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Explanation of abbreviations: - V. G., Very good; G., Good;	
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from membership. The moderator, Bro. Richardson, permitted the brethren a few minutes to "discuss the matter among themselves." Bro. Moore motioned that Bro. Hundley be restored. The Church agreed unanimously. It was also added to the minutes that \$10 was pledged to the State Convention for 1886.

The year of 1886 began with a request from Pastor Richardson. He "ruled that it was the duty of the Deacons to select a place for worship during the finishing of our new house of worship." The Presbyterians generously shared their new church house for the next eight months.

The rush to vacate the Baptist Church property was necessitated by its new use. It was to become the Leaksville Practical High School. The interior of the Church was first partitioned and, when later needed, two more rooms were added. The still useful Female Academy became the music hall of the new institution. Students could study voice or piano there.

The town had matured with the coming of the railroad and the new businesses and the two-story brick King Hotel, property of Joseph B. King, at the east end of Washington Street. The town needed higher education. So local men, some of them Baptists, invested in the Leaksville High School Company. The same forward-looking investors lured several teachers from the Louisburg Academy in Franklin County and other places. Among them were Professors B. W. Ray and Andrew L. Betts and his sister, Miss Helen Betts.

In 1886, the Baptists did not meet in the Presbyterian Church in February. "Owing to the inclement weather and the indisposition of the Pastor, no services"

The February weather did not hinder the resolute female members of the Leaksville Baptist Church of Christ. Fortyfour Februaries later, Mrs. D. F. King recalled the anguish she felt in dreaming of a Woman's Missionary Society in the Leaksville Church:

... The call to my own soul was so urgent that it seemed like a personal call of a personal God. I spoke of it to several of the ladies, but they didn't seem willing to undertake it.... I then asked our pastor what he thought of it. He didn't give me any encouragement; said he 'objected to the Woman's Missionary Society because he feared the women would want to run the church in a short time.' Many other ministers were of the same opinion at that time... About that time... Miss Helen Betts, a very godly, consecrated young woman, came to Town to teach in the High School... She was willing and anxious to help organize a society... We told the ladies of our plans and made an appointment to meet on the 22nd of February... (2)

The ten Baptist females who met February 22 at the home of Dr. and Mrs. Taylor declared themselves to be a Woman's Missionary Society. Their purpose was to help finish and furnish the new Baptist House of Worship in Leaksville and to raise funds for Foreign Missions. The elected officers:

President — Mrs. D. F. King

Vice-President — Mrs. J. W. Lassiter

Secretary — Miss Helen Betts

Treasurer — Mrs. A. Moir Collectors — Mrs. B. F. Ivie

— Mrs. J. W. Lassiter

There would be one or more meetings each month. Miss Betts was to draw up a constitution and by-laws by the next meeting. The other ladies present were Mrs. John Moir, Mrs. J. T. Morehead, Mrs. Charlie Pratt (daughter of the C. G. Joneses), Miss Ada Eliott, and the hostess, Mrs. Taylor.

On Saturday before the first Sunday in March, the Woman's Missionary Society had their second meeting at the Presbyterian Church. Bro. J. B. Richardson opened the meeting with prayer. Eleven more women were welcomed, and their names were added to the roll. Mrs. Alex Moir reported there was \$2.55 in the treasury. Miss Betts read the

proposed Constitution and Rules of Order. Section 2 of the Constitution restated the purpose of the Society: "1) Finishing and furnishing our new church; 2) One-fourth of funds collected for Foreign Missions; 3) Looking after destitute children and others in our midst; 4) Infusing a greater spirit of work in the female members of our church." The Constitution and the Rules of Order were adopted.

The March Church Conference was on the same day and at the same place before the WMS meeting. Bro. C. G. Jones resigned as church clerk. "Resolutions were offered and unanimously adopted thanking him for a term of twenty-eight years in said office." Bro. B. W. Ray became the next church clerk. A financial report from the Building Committee was presented showing more money spent than paid on the subscription. Again pledges were asked for and totaled \$1,330. By May, the Building Committee was out of funds. Bro. King offered "to lend the Church enough money to finish the new house of worship at 6% interest payable next Christmas." The loan was accepted unanimously. A committee was asked to see the new owners of the old church and buy back the benches for the Sunday School.

Four new members joined the Church in the spring months, all by letter: Mr. John D. Sledge from Cascade, Virginia; J. B. Taylor from Mayo Church; Miss Helen Betts, and Professor B. W. Ray. Bro. D. M. Moore organized a Sunday School when the weather warmed at the Blue Creek School House about two and one-half miles distant across the Smith River. Some of the faithful adults in the neighborhood worked with him each Sunday afternoon.

In mid-summer 1886, the Leaksville delegates attended the first session of the Pilot Mountain Association meeting with Friendship Church in Stokes County. Agents from each division of the Convention told of the work of his department and of the goals for better service. The agent for the State Mission Board named the five ministers in the Association who were receiving salary supplements to work with the young churches. One, Rev. W. H. Wilson, served Madison primarily and received \$25 annually for serving Mount Hermon also. The Leaksville delegates pledged \$100 for State Missions. The Education Group spoke of the need for more high schools to prepare students for college. Only two were available in the new Association: one in Westfield, Surry County, and one in Leaksville. The orphanage spokesman described the facilities and told of the forty children now in their care after only two years. The Southern Baptist Convention was seeking \$50,000 for the Home Mission Board in one year. North Carolina Baptists were asked to provide \$5,000. In spite of improving economic conditions generally in the state, Baptists were still receiving some help from the Southern Baptist Convention. They felt too deprived themselves to cooperate in meeting the needs of the Indians and others for the gospel. Home Missions remained a stepchild.

The Association's Annual Report Form from each church asked for the amount spent for building purposes. Leak-sville reported \$3,248.78! The roll showed 183 members: 58 men and 125 women. The Sunday School reported 145 on roll with 80 average attendance. The Blue Creek Sunday School enrolled 50 with 40 average attendance.

In August and September 1886, there were several additions in membership: Sister Matilda Martin from True Vine by letter; John S. King and wife by letter; John D. Martin by experience and baptism; and R. F. Corum restored. Mrs. Rosie Smith wanted to join the Episcopal Church, so fellowship was withdrawn. The Church licensed Bro. James M. Price to preach the gospel.

The October Church Conference received C(harles) M. Thomas and Sister Annie Hundley by letter. Miss Annie was a public school teacher well into the twentieth century. The really exciting announcement was "that the church could meet in the basement of the new building on Sunday." Immediately the Church approved a resolution:

Resolved that this Church tenders its most hearty thanks to the members of the Presbyterian Church for the use of their house while the new Baptist Church was being built.

A copy of the resolution was sent to the Clerk of the Presbyterian Church and also to the local paper, *The Dan Valley Echo*.

The Sunday following was a very special day for a happy people. There is no doubt that every member in the Church or Sunday School contributed with sacrificial love to the building. For sixteen months, they watched eagerly as bricks and mortar rose higher and higher and heard the carpenters sawing and hammering. As the shape and beauty of the building were evident, they rejoiced in their new House of Worship. It was worthy of the Savior who called them to be His own.

On the same afternoon, Brethren Richardson and D. G. Taylor began a series of meetings at Blue Creek School House lasting through the week. On the second Sunday, the invitation for new members was given. More than one-half of the adult Sunday School scholars accepted the call and took Jesus into their hearts. They were baptized in the Smith River at the Factory.

Beginning on Friday night before the first Sabbath in November in the new house of worship, the Reverend Doctor W. A. Nelson, pastor of Tabernacle Baptist Church of Raleigh, came to assist the pastor in a meeting through Thursday:

... Reverend Nelson was preaching night and day with much of the Lord's Spirit. Our new church filled every night to its utmost caspacity [sic]; and many souls, we believe, were converted.

The pastor and brethren continued the meeting after

Nelson's departure until Sunday noon. Then Rev. Richardson left to attend the Baptist State Convention. The Church continued to meet at night the following week:

The Lord most graciously blessed their efforts. Sixteen made profession, and five were received for baptism. . . . This shows what a church may do without even a minister to lead it, when it relies on Jesus.

On November 13, the first members to be baptized in the church baptistry were Miss Clay Eggleston, Miss Nannie Fagg, William P. Goodman, William Craddock, Jere Odell, Charlie Osborne, Joseph Roberson, and S. H. Goodwin. On Sunday, three more used the baptistry: W. B. Trogdon, Miss Annie Martin, and Miss Maggie Kelly. In all, twenty-nine happy people joined the Leaksville Baptist Church in October and November.

The last Church Conference of the year was on December 4, 1886. Bro. William O. Spangler was received into the fellowship by letter. Brethren W. D. Martin, W. W. Wade, John Martin, and C. H. Osborne were appointed a committee to see Bro. Sydnor Martin, who had made a request about removing his name from the Church Roll. It was several weeks later that it was reported to the Church "that Mr. Martin said he was not with us in our doctrine as Baptists." The Church withdrew fellowship from him. He became a doctor and married Miss Rives Johns, daughter of Dr. A. B. Johns, Jr. They lived and reared their family here as Episcopalians.

At the January 1887 Church Conference, Archibald Heggie, church treasurer, read his financial report. Brother B. W. Ray, the new church clerk, entered it in the minutes.

The Treasurer then reported as follows:

From Jan. 1 1886 to Jan. 1 1887. 1886				
Jan. 1.	By Colliction [sic] By Colliction [sic] in Sunday	15.41		
	School	81.25		
	By Pastors salary	219.25		
	By Collection for Christmas			
	tree	29.84		
	By Collection for Min.			
	Education	60.00		
	By Collection for State			
	Mission	70.00		
	By Collection Minutes	3.00		
	By Collection by Orphanage			
	Society	40.25		
	By Collection by Woman's			
	Missionary Society	34.65		
		$5\overline{53.75}$		
Jan. 1	To Cash for wood	2.00		
Jan. 1	To Cash for wood To Cash paid Sexton	$2.00 \\ 21.50$		
Jan. 1				
Jan. 1	To Cash paid Sexton	21.50		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic]	21.50		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp	21.50		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp Chimneys	21.50 .30 4.49		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp Chimneys To Cash Literature	21.50 .30 4.49		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp Chimneys To Cash Literature To Cash D. F. King for S. S.	21.50 .30 4.49 17.01		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp Chimneys To Cash Literature To Cash D. F. King for S. S. Room	21.50 .30 4.49 17.01 40.39		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp Chimneys To Cash Literature To Cash D. F. King for S. S. Room To Cash on hand Jan. 1, 1887	21.50 .30 4.49 17.01 40.39 5.47		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp Chimneys To Cash Literature To Cash D. F. King for S. S. Room To Cash on hand Jan. 1, 1887 To Cash Pastors Salary To Cash Paid Church Christmas Tree	21.50 .30 4.49 17.01 40.39 5.47		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp Chimneys To Cash Literature To Cash D. F. King for S. S. Room To Cash on hand Jan. 1, 1887 To Cash Pastors Salary To Cash Paid Church Christmas Tree To Cash Min. Education	21.50 .30 4.49 17.01 40.39 5.47 219.25 29.84 60.00		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp Chimneys To Cash Literature To Cash D. F. King for S. S. Room To Cash on hand Jan. 1, 1887 To Cash Pastors Salary To Cash Paid Church Christmas Tree To Cash Min. Education To Cash State Missions	21.50 .30 4.49 17.01 40.39 5.47 219.25 29.84 60.00 70.00		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp Chimneys To Cash Literature To Cash D. F. King for S. S. Room To Cash on hand Jan. 1, 1887 To Cash Pastors Salary To Cash Paid Church Christmas Tree To Cash Min. Education To Cash State Missions To Cash Minutes	21.50 .30 4.49 17.01 40.39 5.47 219.25 29.84 60.00 70.00 3.10		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp Chimneys To Cash Literature To Cash D. F. King for S. S. Room To Cash on hand Jan. 1, 1887 To Cash Pastors Salary To Cash Paid Church Christmas Tree To Cash Min. Education To Cash State Missions To Cash Minutes To Cash Baptist Orphanage	21.50 .30 4.49 17.01 40.39 5.47 219.25 29.84 60.00 70.00		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp Chimneys To Cash Literature To Cash D. F. King for S. S. Room To Cash on hand Jan. 1, 1887 To Cash Pastors Salary To Cash Paid Church Christmas Tree To Cash Min. Education To Cash State Missions To Cash Minutes To Cash Baptist Orphanage To Cash Woman's	21.50 .30 4.49 17.01 40.39 5.47 219.25 29.84 60.00 70.00 3.10 40.25		
Jan. 1	To Cash paid Sexton To Cash 1 Brome [sic] To Cash Oil and Lamp Chimneys To Cash Literature To Cash D. F. King for S. S. Room To Cash on hand Jan. 1, 1887 To Cash Pastors Salary To Cash Paid Church Christmas Tree To Cash Min. Education To Cash State Missions To Cash Minutes To Cash Baptist Orphanage	21.50 .30 4.49 17.01 40.39 5.47 219.25 29.84 60.00 70.00 3.10		

Arch Heggie, Treas. B. Ch.

Generally, there were few facts in the Church Minutes about the pastor's salary. Beginning in 1880, the financial form used for the Annual Report to the Association provided a space for "Pastor Salary." The Leaksville report showed \$150 as Rev. Fontaine's salary. In his second year (1885) as pastor, Rev. Richardson received \$175 plus railroad fare from High Point to Reidsville. In turn, church members would bring him to Leaksville and back to Reidsville by buggy each visit. By 1887, the pastor's salary increased to \$200 with no mention of railroad fare.

The Christmas Tree expenditure was the centerpiece for the good will the Church shared in the birth of the Christ Child. Sunday School teachers of the children rehearsed their scholars for one or more afternoons for several weeks helping them to understand the meaning of the birth of the Baby Jesus. The children learned new songs and practiced old ones to sing in groups or as a chorus. Individual and group recitations were memorized along with simple dramatic presentations. The manger scene was the favorite. Santa Claus arrived with a small bag of candy and sometimes fresh fruit for young and old. The church family, young and old, received special blessing in the fellowship of this season.

Gradually through the years, the pleas for educational buildings shifted to endowments or financial aid for ministerial education. The Leaksville Church knew from experience the need for pastors and for state missionaries. The collection for the two was \$130, a remarkable sum in the year the new church was built.

The independent North Carolina Baptist Orphanage Association and its institution in Thomasville touched the hearts of Baptists. From 1885 the Leaksville Church included the Orphanage in its budget. The responsibility fell to the Woman's Missionary Society in later years.

The Woman's Missionary Society, the daring new organization, ended its first year with twenty-nine members from

a church with 146 women enrolled. Their "collection" came to \$34.25 for the year. Lighting (oil lamps) for the new church received \$26.25. Foreign Missions received the balance. The WMS contribution to Foreign Missions brought a letter in January 1888 from the Home Mission Board asking for support. The secretary's reply was "Nothing now. We are furnishing our new Church. But soon."

The February 5, 1887 Conference was rather short. Brother S. A. Turner and his wife, Emily V. Turner, were received into fellowship by letter from True Vine. As Bro. Turner was a deacon at that church, he was recognized as such in the Leaksville Church. The Building Chairman asked for more time to present a full report.

It was reported that \$218.25 was collected for the pastor's current salary. Someone suggested that all over the pastor's contract salary (\$200) should go to the treasurer for church expenses. Dr. Taylor moved that the pastor's annual salary be raised from \$175 to \$225. The motion was approved. The Church was well aware that Pastor Richardson had been available for the last two years far beyond what his contract required. One example of Rev. Richardson's zeal in this period was related by Mr. J. B. Fagg in 1930 when he addressed the Church at the 1930 Roll Call Meeting:

Our pastor ... called on the Ray sisters at the time the new church was built and after discussing the matter with them, one . . . went and brought out \$40, telling him that she had been saving it for years to help build a new church. (1)

Beyond the regular church services on the first weekend each month, little occurred. In May Bro. J. D. Wilkinson and wife were received by letter and Sister Dollie Patterson by experience. It appeared as if the congregation were exhausted from the excitement and persistence related to completing the new Church House.

By mid-summer it was clear that all pledges that could be

paid had been received. At the July Conference, Bro. King made some suggestions, proposing one final call to pay off the debt. Dr. Taylor recommended that the first Saturday in November be devoted to clearing the balance due on the new House of Worship. The idea was accepted unanimously. Appointed to a Committee on Arrangements were C. H. Osborne, B. W. Ray, Thomas Kemp, King, and Taylor. These men were "to invite all the members to be present to aid in paying off the debt, . . . to get up a program of exercises and any other preliminary arrangements." The members began at once saving for the day the debt would be discharged.

On August 4-7 the Pilot Mountain Association met with Mount Hermon Church. Leaksville delegates were there. The Church Letter reported \$258.39 total used for missions and benevolence, with \$40 to the orphanage and \$20.64 to home missions. The use of periodicals was advised. Preferred ones were the *Biblical Recorder*, *Foreign Mission Journal*, and *Kind Words*. The last one mentioned was originally a monthly issue for Sunday School children.

Finally, Saturday, November 5, 1887, arrived. The new Leaksville Baptist Church was filled. Reverend Richardson conducted worship services. Then the Church met in conference, with the pastor as moderator. The roll was called; minutes were read and approved. The door of the Church was opened for the reception of members when the following were received by experience and baptism: Mrs. Smith, W. H. Grogan, W. H. Sledge, John Robinson, Thomas Meadows, and Miss Emma Ragland. A letter of dismission was granted to Sister Lucretia Roberts to join Mount Hermon Church. Members were reminded that Leaksville Baptist was eligible for ten delegates to attend the Baptist State Convention in Durham.

It was then announced that \$1,100 was the sum needed to erase the debt of the Church. As 201 persons of all ages made their way to the treasurer, each name and amount were

recorded. The contributions totaled \$1,151.02.

What did the new Baptist Church cost? There are no records of the Building Committee preserved. The only information is from the Church Minutes and the annual financial report to the Association.

		Collected	Spent
1885 April	Sale of lot and old church	\$	\$
	house plus first subscrip-		
	tion (\$1030) "exceeded		
	\$2000 very little " *	2000	
June	Second subscription for		
	brick building	700	
November	Funds exhausted. D. F.		
	King		
	offered a loan for present		
	purposes with no interest	0	
1000 34	before May 1886. Accepted		
1886 May	Third subscription	1330	
August	Reported to Association as		
	used for building purposes		
	from August 1, 1885,		
	through		2040.770
1007	July 31, 1886		3248.78
1887	Final debt paid		1100.00
November	O	Φ 4020	Ф 4940 7 0
		\$ 4030	\$ 4348.78

^{*}Assuming all subscription paid in full

One surprising donation to the last fund drive of the Leaksville Church was that of \$49.50 from the Durham Baptist Church. The Durham Church had a Mission Sunday School in the western part of the expanding town. The Church wanted to provide a church house for the crowded Mission. The blueprint chosen was that which the Leaksville Church had used for their new edifice. In 1887 the Minutes of the Mt. Zion Association said of the new

Durham Mission Church: "It will cost \$6,000 and will be a model of convenience and beauty" (5).

Other interesting contributors were the Sunday School with \$100; the Walter Scott Irving family with each child contributing \$1; the Robert H. Robertson family of twelve who gave 100 percent. There were interested Leaksville citizens, too, who wanted to have a part in the building: Miss Annie Eliza Johns, who had served in the Danville Hospital caring for Confederate and Union men; "Old" Dr. W. S. Martin, who had relatives in the Church; J. W. Ivie, a Methodist merchant; Miss Maggie Livingston, a Presbyterian who was music teacher at the Leaksville Practical High School.

The next day the Baptists participated in the Sunday worship service with hymns and prayers, listened to the sermon, and shared the Lord's Supper. There was peace in reflection.

The year ended with a sense of satisfaction that their Church had achieved much as a people called of God. Their church membership was growing. Their dedication to spread the Gospel and to help the needy was a firm commitment. "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him" (I Cor. 8:6).

The Leaksville Factory was meeting challenges. A reorganization of the Morehead holdings in Leaksville Township led to a new name and Post Office — Spray. A new two-story brick "Company Store" along the canal became the Spray Mercantile Company. The undeveloped land and the canal which produced the water-power became Spray Water Power and Land Company. Major Morehead embarked on a new venture which unexpectedly produced acetylene gas. He and his only son, John M. Morehead, III, took their discovery North and neither returned as a resident. One of the Morehead daughters, Lily Connally, married B. Frank Mebane. Mebane carried the textile mills into the twentieth

century and covered the hills and hollows with dwellings.

In 1889, the locally sponsored Leaksville Bank and Trust Company brought financial services that had not been available since the Civil War. Tobacco warehouses and several plug tobacco factories were operating in Leaksville. A second hotel, the Central, was welcoming salesmen and guests with Mrs. A. T. Hopper, Sr. as hostess. Among the new stores was a shop of fashionable hats and notions. Miss Kate Hampton, who soon married Mr. T. Lee Millner, shopped for her goods on the Baltimore market regularly. One year alone fifteen new houses were built in the Leaksville section. There were individuals and stores that capitalized on selling fertilizer to the agrarian economy. The railroad hauled in many carloads of guano each year. Two reputable wagon and carriage businesses supplied a wide area with mobility.

Transportation increased as river traffic diminished. The county bought the Leaksville Toll Bridge, and there was free crossing. And finally, a bridge spanned Smith River in Spray and Island Creek Ford was abandoned.

Public schools were at last coming to the pupils. Leak-sville had a new school at 421 Hamilton Street. Miss Maggie Hudgins, a member of the WMS, was teacher there. Also, James M. Osborne, Baptist Church Treasurer, was assigned to that school. The new school at Spray became known as the "Little Red School House" at 300 Morgan Street. Leaksville Baptist's Miss Annie Hundley taught there.

The schools for colored children were slower developing. In Leaksville the building assigned for the colored school was considered inadequate by parents. A more suitable school was provided. Mr. N. S. Smith was the County School Supervisor and held summer institutes in Wentworth to keep all the teachers well trained. With support from the local mills, Leaksville students had six month schools before the state furnished them.

Changes were coming to the churches, too. The four

LEAKSVILLE, N. C.,

THURSDAY, FEBRUARY 11, 1892.

Leaksville Directory.

TOWN OFFICERS.

Mayor-J. B. Taylor. Commissioners-A. Moir, J. H. Hampton D. F. King. Marshal-R. H. Ivie.

ECCLESIASTICAL.

METHODIST.—Rev. F. H. Wiley, Pastor. Preaching Second Sunday at 3:00 p. m., and Fourth Sunday at 11 a.m. and Sp. m. Sunday-school 9 a.m., Rev. D. E. Field, Supt. Prayer-meeting, Thursday, Sp. m.

Preaching First and Third Sundays, 11 a. m. and Sp. m. Sunday-School 9 a. m., Dr. W. 8. Martin, Supt.

PRESEYTERIAN-Roy, S. O. Hall, Pastor. Freaching Second Sunday, Il a. m. and 8 p. tu. Sunday-School a. m., H. P. Ford, Supt

BAPTIST. This church has no pastor at present. Pulpit supplied by Prof. A. L. Betts on First Sunday and Rev. J. R. Kallam on Third Sunday. Preaching Saturday before the First Sunday, it a. m., and First and Third Sandays, it a. m and 8 p. m. Sunday-School 9 a. m., iv. Thomas G. Taylor, Supt. Prayer-meet-

mg Toesday, 3 p. m.

On every Fifth Sunday during the year the Disciples will hold services in the Presbyterian caurch morning and evening.

COLORKO BAPTIST-BOV. E. F. Parham,

Presching Tuird Sunday, Il a. m. and 8 p. ta. Sunday-Scapol 8 a. m., H. C. Martin, Supt. Prayer meeting, Taesday, 8 p. m.

COLDRED ARTHODIST-Rev. G. L. McDonald,

Preaching Second and Fourth Sundays, II a. m. and Sp. m. Sunday-school 9 a. m., Cal-Cay, Ep. m.

denominations in Leaksville had shared a fraternal relationship. These Christians knew on which points of Biblical interpretation they might disagree, but without discord. New denominations were creeping into the South.

As the mills expanded, more housing was needed for workers. Some of the new homes were on the north side of Church Street. It appeared that the earliest residents were Primitive Baptists, so the section was known as Primitive Heights. Their first worship services took place in the homes. Later they acquired a lot at 207 Dameron Street and built their Meeting House there in 1906.

It was this section that attracted the next new comers — the Brethren. They held meetings in homes, too, until 1907 when they built at 752 Davis Street.

The third new denomination was the Disciples or Christians. In the "Ecclesiastical" column of the February 11, 1892, issue of the *Piedmont Herald*, a local weekly, was this information: "On every Fifth Sunday during the year the Disciples will hold services in the Presbyterian church morning and evening" (5). Several years earlier this group had a ministerial circuit including Stoneville, Leaksville, and Stokesdale (6). By 1889 the members were canvassing for subscriptions for a house of worship in Leaksville. In 1891, the church was organized, and in twenty days in July 1892, the congregation erected their first building. The first Spray Christian Church was at 607 Church Street and only blocks away from the other two later churches.

The Baptist Church records report three incidents that relate to the new denominations. V. F. Hopper's name is on the second church roll. Sometime prior to 1888, "joined 'O'Kelleyites" was written after his name. In June 1885, the Minutes included the following:

Whereas, Bro. Wm. M. [sic] Chambers has applied for a letter of dismission from our church to unite with a church of another denomination, thereby showing that he has ceased

to fellowship us, move that we drop his name from our roll and hereby declare non-fellowship with him.

In January 1887, the Minutes state "Bro. W. W. Chambers came forward and was restored." The third reference was in the September 1887 Minutes: "On motion . . . the names of J[ames] R. Hopper and wife were dropped from the Church roll."

The arrival of new denominations in the community was a challenge to the older congregations. For many years the Leaksville Baptist ministers had held worship services at the Factory and had held even protracted meetings. More recently D. M. Moore's work at the Blue Creek School House had brought a goodly number of new members into the Baptist flock. When the Moores moved away in 1893, these people were attending the Baptist Church and Sunday School.

The Leaksville Church attempted a Mission Station at Belews Creek. Brethren B. F. Ivie and John Gaulden were appointed to establish and nurture a Sunday School there. There were some worthy results for a year or more. Then the minutes did not mention Belews Creek again. Possibly, a Baptist Church nearer the Mission point assumed the work there.

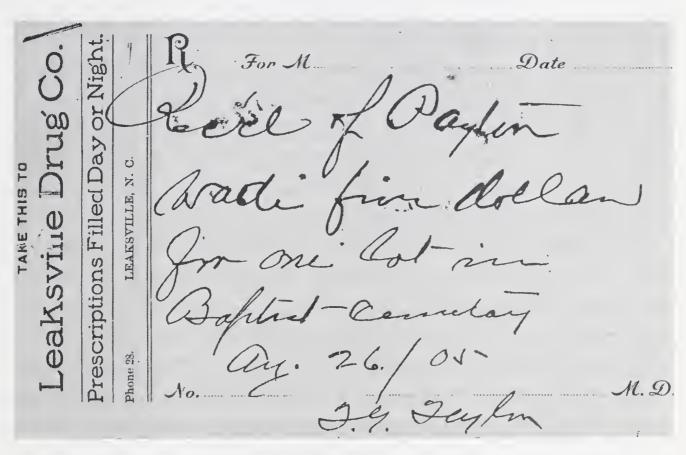
In 1890, Miss Mary J. Martin of Cascade married Bro. A. D. Pratt, a prosperous farmer about three miles north of Leaksville. Later, Miss Addie Martin, sister of Mrs. Pratt, joined the Pratts. In 1894, the young women were received by letter from Cascade Church into full fellowship by the Baptist Church. In the following July a series of five meetings began at Pratt's School House, with Rev. Richardson preaching. "Brethren John Vernon, John T. Pulliam, John W. Brim and Sisters D. A. Pulliam and Dora Nance were received as candidates for baptism." The Sunday School may have preceded or followed the July worship services. In 1897, the Leaksville Church reported there were

four officer/teachers and 101 pupils in the Pratt's School House Sunday School. Two of the men responsible for the Pratt School work were P. D. Nance and C. H. Osborne with T. G. Taylor, Superintendent.

In 1896, a Mission in Spray began to grow. A Sunday School was meeting on Sunday afternoons, possibly at the Little Red School House. In January 1897, a committee of three men was named and was instructed to talk with Mr. Mebane about property for a Spray Chapel. Mebane told the men to choose the plot they wanted and build their Meeting House. If the property were needed by the Company (Spray Water Power and Land), they would buy the building at a fair price minus "wear and tear" on the Chapel. The lot was chosen at the intersection of Park Road and Spring Street. A suitable plan, seating 200, was selected and an architect estimated the cost of erecting it at \$430. When the committee reported to the Church Conference in March, they recommended that "the work should be pushed to completion." At the June Conference it was agreed to move the seats from the church basement to the Spray Chapel.

The pastor held worship services in Spray on Sunday afternoons. When a series of meetings were held at the Mother Church, the minister would spend the following week at Spray Chapel. In midsummer the Leaksville Church reported for the Spray Sunday School 9 officer/teachers and 115 pupils. On Sunday, October 3, a subscription was called for to apply to the debt. However, it was May 1, 1898, before the Chapel was really cleared of debt. In December of that year, it was pointed out that the 200 seats in the Spray Chapel were not adequate. A committee was named to suggest a plan for enlarging the building.

The Conference Minutes of November 3, 1894, document the appointment of a Committee "to look after the cemetery and submit a plan . . . whereby the same will be paid for." For several years the Church had used the tract east of the railroad for a resting place for deceased members. This usage was certainly done with the approval of Major Morehead, but the time had come to acquire the property legally. The Cemetery Committee advised "that lots be laid off 20 ft. square and sold and the money be applied to the discharge of the debt." By January 1894 the total collected was \$69. It was January 1896 before the deed was drawn. The property was described as containing two acres. It lay west of Boone Road and between the fork of Tanyard Branch and the railroad track. The cost was \$200 (8).



Receipt to Peyton Wade for Cemetery lot — August 26, 1905

A few months later the Church bought a one-fourth acre lot on Moir Street for \$50. The C. N. Deshazo home was at the back of the Church, and the lot extended from Greenwood Street to Moir Street. Miss Molly Dyer owned the lot at the corner of Moir Street and Moncure Street. Between Miss Molly and the Deshazos was a 66 foot lot still held by the Moreheads. There were good size trees on the lot to which horses could be tied. Most of the church members walked to church. Some were farmers who lived at a distance. A few families in town had a buggy or surrey. The

lot, joining the church grounds, was the unpaved parking lot of the 1890's (9).

From 1884 to 1898, the life of the Leaksville Baptist Church might well have been called the "Richardson Era." Within the fellowship there was a cordiality and cooperation that was partly being a Child of God. Even while the new church was absorbing every extra penny, the members were involved in outreach to new residents and in richer understanding of the Church Covenant. Rev. Richardson had a special gift for guiding his congregation into a closer union with the Holy Spirit.

In the fifth year of Richardson's pastorate, his flock was better organized to achieve the goals of Southern Baptists. At times it appeared that a small number of members were making all decisions. Yet every item was discussed and voted on in open meetings. Once decided, the members tackled the task as determined in Church Conference.

The 1886 Church Constitution required these elective officers: pastor, deacons, three trustees, a clerk, and a treasurer. The Spiritual Committee was comprised of pastor and deacons. Other committees were named by the pastor and confirmed by members. The Finance Committee was "to collect dues from members to provide the Treasurer with funds." In the Leaksville Church many of the members preferred that collecting financial resources be done "in a private sort of way." These members felt this way was less conspicuous than rattling coins in church. In practice, a public collection was taken increasingly more often over the years. The "objects" for which contributions were necessary were pastor's salary; foreign, home, and state missions; and ministerial education. The Finance Committee was appointed annually, and the five members were called "agents" one for each object. From the late 1880's, the agents came from a pool of thirteen who were not necessarily assigned to the same object each time they served. The surprise is that two agents were young women. One was Alma Moore, daughter of D. M. and Mary Moore. The other was Katie Williams, daughter of Mr. and Mrs. W. Samuel Williams. The men in the Finance Committee pool were B. F. Ivie, C. G. Jones, D. F. King, A. E. Millner, D. M. Moore, B. W. Ray, C. M. Roberson, W. H. Sledge, T. G. Taylor, S. A. Turner, and W. S. Williams.

With the Finance Committee, there was an attempt in 1892 to provide colportage service in the church organization. John D. Sledge tried to sell or give religious printed materials as he covered Rockingham and Stokes Counties selling sewing machines. Sledge turned \$25 into the Church Treasurer before he had to give it up because it required too much time. It was inevitable that the WMS would become a part of the Finance Committee. By 1898, the ladies were collecting for foreign missions and the orphanage as agents.

The Spiritual Committee had the most sensitive role in the Church. The Baptist Church was recognized locally as a strong-hold of prohibition. Whiskey was one temptation that some Baptists found irresistible. The Spiritual Committee worked mostly with those members who had an alcohol problem. Sometimes the committee asked someone in the congregation to join them in dealing with the wayward friend. Several times, when the erring member was making progress in breaking his habit, he would be appointed a delegate to the Baptist State Convention. The Church Constitution required the penitent member to come before the Conference, renounce his errors, and ask the Church for forgiveness. In practice, frequently the wrongdoer would ask the committee representative to express his remorse and confession to the Church and ask that he be forgiven and his name remain on the roll. Only in one recorded incident did the Church vote, "NO!" This wayward one was called before the Conference. The men, who were not deacons at this time and who were serving with the Spiritual Committee, were J. B. Fagg, James B. Hundley, J. W. Hundley, C. J. Land, John D. Martin, Peter D. Nance, John D. Sledge, W. M. Stultz, J.

B. Taylor, and J. A. Wilson.

When Rev. Richardson came to Leaksville Baptist in 1884, the congregation totaled 162 members. When he resigned in 1898, the total members were 292. It was rare for females not to be twice the number of males. Rev. Richardson attracted men to the Savior, men who received a conversion experience and were baptized. The Spiritual Committee helped many to the promises of the Father. Some slipped through. Also, young men seemed to move to greener pastures more readily than women. The Church tried to find a place of service within the church organization for each one. In 1884, the attendance for worship services was so good that ushers were first used. These four young men were Luther A. Jones, the son of C. G. and Eliza Jones; W. M. Stultz, a recently arrived tobacconist from Danville; T. B. Blackman and J. S. Williams. The ushers were chosen annually along with other appointees. In the September 1896 Conference, G. T. Lancaster moved that the church elect a choir. The choir members were:

Seck Hampton

(brother of Mrs. Kate Millner)

John Irving Mrs. S(allie) E(lliot) Ivie B. F. Ivie Miss Daisy King,

G. T. Lancaster

E. H. Mailey

Mrs. Kate Millner

Miss Willia Masses

B. W. Ray
J. B. Taylor
Mrs. B. W. Ray
J. A. Wilson
Mrs. J. B. Taylor

Mrs. W. R. Combs Miss Katie Williams,

Organist

In the 1880's, a practice of sending support directly to foreign missionaries had developed in China. This movement was called "gospel missionism." Of the missionaries assigned to China, two couples were from North Carolina,

the D. W. Herrings and the C. P. Bostics. The movement reached the Leaksville Church through Rev. D. W. Herring who was on furlough in North Carolina. In the June 1893 Conference, a member proposed this resolution:

Resolved, That we as a church cooperate with Rev. D. W. Herring in the Foreign Mission Work, leaving any member free to cooperate with the [Foreign Mission] board [sic].

The Resolution was adopted unanimously. Most Southern Baptists relied on the Foreign Mission Board. The issue was fading away by the end of the century.

There was an interlude in the fifteen-year Richardson Era. Resigning his Leaksville charge in September 1889, Rev. Richardson accepted a pastorate with First Baptist Church of Burlington in the same year.

Dr. John W. McCown accepted a call to Leaksville Baptist Church in February 1890. In 1857, he received his Doctor of Divinity from Richmond College. His wife was a grand-daughter of Elder Griffith Dickenson of Pittsylvania County, Virginia. She was probably the first pastor's wife whom the congregation had known since Rev. Robertson's resignation in 1855. In April Mrs. McCown became the thirty-sixth member of the WMS, and in September she was elected president. The ladies of the WMS loved her so much that they took \$5 from their precious mission fund to give her a Christmas present.

This was also the year for Leaksville Baptists to host the Sixth Session of the Pilot Mountain Association in August. At that time Dr. McCown gave the report on Home Missions, telling that at last contributions for this program were increasing. More work was being done with the Indians in the West. Several Gulf states were extending missions to Cuba and other islands. The Leaksville Church pledged to the Association \$60 for ministerial education and \$180 to State Missions. B. W. Ray was included in the Executive

Board of the Association. J. B. Taylor was named to the Finance Committee. D. F. King, as Moderator, was to represent the Association at the 1891 Southern Baptist Convention. The Church Letter showed that Leaksville Baptists had invested \$827.53 in supporting God's Kingdom on Earth in the last twelve months. On Sunday Rev. C. A. G. Thomas preached at the Baptist Church, Rev. Henry A. Brown at the Methodist Church, and Rev. Pinkney Oliver at the Macedonia Colored Church. The closing minutes of this session began with a truly warm regard for their host:

Resolved, That the thanks of this Association are hereby tendered to the membership of this Church and the citizens of Leaksville and community for the generous hospitality and kind treatment during the session of this body. Also, to the prompt manner in which means for transportation were furnished delegates from the railroad to this place.

Then the assembly sang "Am I a Soldier of the Cross," and Dr. McCown pronounced the benediction.

Mrs. Morehead was deeply touched with the idea of supporting a Cuban girl who was learning to love and to know Jesus, and one day she would be able to tell others in her country about Him. At the September 6 WMS meeting, she brought information about the opportunity to join such a program. The ladies readily agreed to adopt the project. For the next two and a half years, funds at the rate of one dollar a month were sent to the missionaries in Cuba.

In June of 1891, Dr. McCown had been pastor for seventeen months. At the Church Conference, he submitted his resignation as pastor. The Church accepted this move to take place at once. On September 5, the Church granted a Letter of Dismissal to Dr. J. W. McCown and wife to unite with the Church at Glade Valley, Virginia.

Was this the first attempt of the maturing Leaksville Church to move to a full-time pastor? The evidence indicates that Dr. McCown worked with no other church. The Monthly Minutes indicated two worship services twice each month. From August 1, 1898, through July 1899, Rev. Richardson had received \$390.80 as pastor. Dr. McCown received \$437.50 for a twelve-month period.

At the departure of Dr. McCown, the Pulpit Committee, with the support of the members, approached four well known Baptist ministers. No one would accept the call. Then the committee and members called for Rev. J. B. Richardson. In July 1892, they offered Richardson \$500 annually for one-half of his time. Richardson accepted the call, but he could not begin until November of 1892.

In the interim, Prof. A. L. Betts, who was also an ordained minister, as well as on the faculty of the high school, served as pastor. Young J. R. Kallam, who was to become a licentiate of the Church, was asked to assist Betts.

There were several special events which occurred during the Richardson Era. One was the Fiftieth Anniversary of the Leaksville Baptist Church on the first weekend of December 1889. When Rev. Richardson preached his final sermon in September, two former pastors, Rev. F. H. Jones and Elder Daniel G. Taylor, had accepted the invitation to be present for the celebration. In early November Elder Taylor's "horse took fright and dashed off. One wheel of his sulky was broken, and the preacher was badly hurt." Bro. Taylor, now sixty-nine years old and in declining health, determined not to go to Leaksville. The day before the anniversary started, the word came that Rev. Jones was called back to his home at Chatham, Virginia, by an emergency. Bro. Taylor was reluctant to leave his home, but he could not refuse to go.

Elder Taylor chose for his text "Behold the Lamb of God, Which Taketh Away the Sin of the World," (John 1:29). He spoke also at the evening service and "several persons were received into fellowship of the church" (7).

Another special event from the Church Minutes was the

report of a Thanksgiving 1893 visit when "Bro. J. H. Mills, of Thomasville being present with a number of orphans, conducted the service at night. At the close of the service, a collection amounting to Thirty Dollars (\$30) was taken up for the Orphanage."

New members, from teenage to adult, were being added regularly. For example, on Sunday, June 3, 1894, Sister Myrtle King and Brethren John T. Robertson, A. E. Millner, and Jeff Turner were baptized at the morning service. On Sunday, May 5, 1895, those baptized were Sisters Ruth Martin, Inez Trent, Mary E. Ivie, Mary Grogan, Neely C. Hundley, Mrs. Mary Ann Strutton, Brethren C. N. Deshazo, and Millard Trent.

In the Richardson Era an amazing number of young men came to Leaksville, some with a Church Letter and some with a desire to serve God and to affiliate with the Church. Seven of them were later licensed by the Leaksville Baptist Church to preach; some of them were ordained. Many others became members of the Church, too. One of them was Mrs. John Motley Morehead, II, who was received November 7, 1897, by the Leaksville Church through her Church Letter from Marietta, Georgia. Her husband, John Motley Morehead, II, was treasurer of Leaksville Woolen Mill. Two of their infant children were buried in the Church Cemetery. In the same year, Dr. and Mrs. John Sweaney moved here with their family. He was the "mill doctor."

Before the new century came, many gifted and dedicated men visited and preached in the Baptist Church. Some were invited by the pastor while he filled another appointment. Many were invited to tell the old, old story. A few were relatives of members of the Church. One was mentioned — Bro. Fred N. Day, of Winston. On his second visit, February 27, 1898, William Hege came with Fred Day, and they conducted a two-week series of meetings at Spray Chapel. They held services each day at 3:00 p.m. and at night. The minutes record that "a large number of persons professed"

faith in Christ and . . . persons were received as candidates for baptism. . . ." Thirty-two names were listed. Fred Day was a young Baptist layman who had a successful retail business. Yet all his life he answered the call to lead the lost to Jesus. He was invited back to Leaksville at intervals for at least four decades.

Another visitor was Brother O. L. Stringfield. On Sunday afternoon, April 25, 1896, he delivered an address in the interest of the Baptist Female University, chartered in 1891, but not open to students until 1899. In 1909, its name became Meredith College. Stringfield was agent for the college and sought financial support for it. Among others, the Leaksville WMS proved that the new school was important to them by a contribution of \$5.10 in August 1900.

The Woman's Missionary Society blossomed during this period of growth. In December 1891, the Baptist State Convention and its Auxiliary, the Woman's Missionary Union, met in Goldsboro — but did not meet together. Miss Mollie Dyer was Leaksville's representative for that occasion. In July of 1894, the local WMS "formed the children of the Sunday School and Church into a little missionary band to collect 2 cents each month for mission work."

In 1896, the WMS celebrated their Tenth Anniversary with pride. From almost the beginning of their adventure, the names of a few of the men of the Church occurred on the Society's roll. Dr. Richardson would sometimes look in on a WMS meeting at the Church or even be invited to a meeting in a home. He offered words of encouragement and appreciation.

On Saturday, February 21, 1896, a tea was prepared to which every member was invited. The next day was the real ten-year reunion. The program was well planned and touched the highlights of the years. A summary statement of those years of energy was labeled "Recapitulation." It accounted for \$428.27 spent in the home church and com-

munity, in Foreign Missions, in Home Missions, and in State Missions, including the Orphanage.

In 1894, Wake Forest College bestowed on James Brantley Richardson the Doctor of Divinity degree. Very quickly his congregation learned to use his new title.

When Pastor Richardson returned to the Leaksville Church in November 1892, he was offered \$500 annually for one-half of his time. His salary, as given to the Pilot Mountain Association in the annual report from 1893 through 1898, never exceeded \$250 annually.

There is nothing in the Church Minutes to imply that the pastor came to Leaksville more than once a month for Saturday worship and conference and Sunday worship at 11:00 a.m. and 8:00 p.m. Often there was a Sunday afternoon sermon and baptismal service. Dr. Richardson conducted "a series of meetings" at least once a year and sometimes twice. He usually chose another minister to help with the meetings. He was also willing to ask ministers suggested by the congregation.

In the last year that Dr. Richardson worked with the Leaksville Baptists, he was in the center of a whirlwind! The Pratt School House Sunday School was a challenge. He was needed there for preaching. The Spray Sunday School and Chapel required much time, also. By his desire and by the challenge, Dr. Richardson was in Leaksville two weekends each month. He chose the last weekend of the month for the Leaksville Church, followed by the first Sunday of the next month for Spray Chapel. In between, there were sermons for Pratt School House. It may well be that Dr. Richardson did spend one-half of his time in Leaksville that last year.

Time ran out. Dr. Richardson was exhausted. On Saturday, December 31, 1898, Dr. James Brantley Richardson resigned a second time from the Leaksville Baptist Church pastorate. On January 1, 1899, the good man at 11:00 a.m. and at 8:00 p.m. delivered his last remarks to a congregation who could not have loved him more.

A new Pulpit Committee was named, and the task of finding a new pastor began. A new pastor was called on July 2, 1899, when the Church in Conference chose the man they believed God wanted in Leaksville. Rev. R. E. White accepted the pastorate, but he could not come before November.

It was in this same month that the minutes reported the first recorded funeral in the Church sanctuary:

The funeral exercises of Bro. William C. Kemp were conducted in the Church by Bro. C. H. Osborne, and his remains laid to rest in the Church Cemetery July 15, 1899.

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NURTURING THE PROGRAMS

1899 - 1927

The years 1899 - 1927 were filled with changes and new programs. Frequent changes in ministers, growth of the Spray Chapel, emphasis on Baptists schools, installation of electricity in the Church, and adoption of many resolutions kept church members active in reaching various goals. The Lord had guided many leaders in the Church, and they had worked faithfully to see the programs flourish for His glory.

In July 1899, the Reverend R. E. White was called as pastor. Apparently he was the first full time pastor of the Church and the second non-local resident who moved to this community. [This information has not been verified by the writers]. If this calling were true, it could be regarded as one of the most significant points in the birth and growth of the Church in its almost sixty years of existence.

Throughout the sixty years of the life of the Church, it had been served mostly by non-resident ministers who came into the community one, two, or three Sundays or Saturdays per month. Indeed, as late as 1914, the Pilot Mountain Baptist Association Minutes (29th session, July 30 - August 1, 1914) indicate that nine of the fifty-nine churches in the

Association had preaching every Sunday; four others had preaching two Sundays each month, and the remaining forty-six had preaching one Sunday each month. The Leaksville Church was one of the nine with a full time minister.

Another major change occurring at the end of the year 1899 was a decision to adopt the envelope system for the Church. This approach made possible a better record system for financial accounting and attendance. Information was not available regarding any other data collected through the envelope system. It is known than in later years, the Church through the use of individual envelopes sought other information in addition to "present" and "contribution." The envelopes were a vehicle for collecting data which could be used in evaluating various facets of the church program. Data appeared to be related primarily to the Sunday School Program. Data sought included: attendance, punctuality, Bible brought, lesson studied, daily Bible reading, contributions, Sunday morning attendance at worship, and Wednesday Prayer Meeting attendance. These topics appear to have been basic items on the envelopes over the years, but wording changed from time to time. The last two items on the 1988 envelopes Outreach and Ministry appear to be relatively recent additions.

For many years there were envelopes for Sunday School and envelopes for church. Noticeably the church envelope dealt primarily with attendance, contributions, and identification of visitors. Sometime during the late 1930's or the early 1940's, a decision was made to use only one envelope. Since that time and possibly even before, various forms were used to collect information regarding visitors.

In April 1900, a committee was appointed to consider the advisability of enlarging the Spray Chapel. Church records indicate that such a committee had been inactive or that a decision had been made to take no action at the time. Nevertheless, the significant point is that in late 1898 and



First Baptist Church as it appeared in early 1900's

again in April 1900, consideration was to be given to enlarging the Spray Chapel. The need for more space certainly implies growth or expected growth.

The Pilot Mountain Associational Meeting was held at Leaksville Baptist Church August 3-5, 1900. Minutes of the meeting indicate that support of State Missions for the following year ranged from zero to two hundred dollars per church with Winston Salem pledging two hundred dollars. Leaksville pledged one hundred with the next highest pledge being Madison with thirty-five dollars. The average pledge appeared to be around ten dollars (2:5).

Interest and motivation for missions work led to the establishment of the Woman's Missionary Society in 1886, later to be changed to Woman's Missionary Union (WMU). The growth of WMU appears to have gained momentum. The Pilot Mountain Associational Minutes of 1900 stated, "No State in the South makes use of more aggressive methods in reaching its destitute population than North Carolina. Our Baptist population are [sic] alive to the importance of this work" (2:9). The minutes stated further, "The Leaksville Church is doing a great missionary work at Spray. We give a brief statement of it. Sermons preached 62, visits made 157, baptisms 36, professions 63, funerals 10" (2:9).

It was clear that the Church* at the turn of the century did not perceive itself only as a body who met regularly for worship and fellowship, but also as a body with emphasis on mission and ministry-outreach.

During the late 1800's and early 1900's, there were many additions to the church by baptism and letter, but there were also many deletions with indications of "gone west," "moved west-ward," "dismission," "transfer by letter," "died," "excluded," "fellowship withdrawn," and "expelled." The latter three were negative means of separation.

The Associational Minutes of 1900 showed that during the year the Leaksville Church gained forty by baptism and

^{*}The various records show that the word *church* in 1900's began without a capital letter.

fourteen by letter while dismissing eight by letter, excluding two, and losing four by death for a net gain of forty (2:17). The male membership was one hundred fourteen and the female membership two hundred. The pastor's salary was \$600 and other expenses included State Missions \$100, Home Missions \$42.22, and Baptist Orphanage \$86.00. Funds expended for the year were \$978.02 (2:18). Volumes in the library were 100 and average Sunday School attendance was 237 (2:19). Similar data is presented further in the book. It is interesting to compare types and amounts of expenditures over the 150 years life of the Church.

In addition to the usual expenses of the year, the December 1901 Church Minutes indicate:

Relief Fund	\$7.50
India Relief Fund	3.50
Mills Memorial Building	
(at the Baptist Orphanage)	7.50
Ridgeway Church	4.00
King's Church	7.00

These amounts further emphasize the mission and ministry philosophy of the church.

The May 1901 Church Minutes state, "The pastor having been invited to assist in the organization of the Church at Deep Springs on Sunday evening there were no services on Sunday night."

On July 23, 1901, the Reverend R. E. White, pastor since July 1899, resigned and his resignation became effective September 1, 1901. Reverend S. J. Beeker was invited to supply for two months at \$50.00 per month. Then in November a call was extended to Reverend Beeker to become pastor. He accepted and served until January 4, 1903, at which time he offered his resignation, but the church voted not to accept it. He continued through March and again resigned.

Several significant events were recorded during 1902.

First, individuals were appointed for Sunday School work at Pratt's School House and Strong's School House. The church continued its outreach efforts by conducting organized Sunday Schools in the surrounding one room school houses. These meeting places apparently continued until public roads were improved and automobiles became more prevalent. Second, a committee was appointed to buy a lot for a parsonage. This was only the third year of a full time minister. Plans for a parsonage would appear to imply that the church wished to continue to have a full time minister. Whether he remained one year or several years, members wanted a residence readily available for him. Third, the church agreed to consider discontinuing the Saturday Conference, but three months later, in December, the action was postponed. Fourth, the chapel at Spray had shown growth because in February 1903, a committee was appointed to raise money to enlarge the chapel, and then a building committee was appointed to work on plans for such an addition.



Spray Baptist Church 1910

In June of 1903, the Reverend C. A. Jenkins of Goldsboro was called as pastor. He accepted with an annual salary of \$1200. In September the church acted to abolish the Saturday services and to hold regular monthly conference on Tuesday night after the first Sunday in each month. Also, there was discussion among Spray Chapel members about organizing a church. This discussion was followed in October with the Leaksville Church granting letters of dismissal to fifty-six members to form a new church in Spray. Other members were later granted letters to unite with the church at Spray.

The Eighteenth Session of the Pilot Mountain Baptist Association was held from July 30 to August 2, 1903. The Spray Baptist Church asked for admission to the Association and the request was granted.

In March of 1904, Pastor C. A. Jenkins resigned and in October the church called Thomas Carrick of High Point as pastor for the first Sunday in each month at a salary of \$200 a year plus expenses. These expenses were presumably for travel from High Point and for over night expenses since he preached both morning and night on first Sundays. Nowhere do records indicate why the church would shift from a full time minister at \$1200 per year in 1903 to a quartertime position at \$200 plus expenses a year or two later. Did the church overextend itself financially? Was every Sunday service not acceptable or not supported by the membership? Were they not able to locate and attract another full time pastor? Whatever the reason, the Church Minutes of July 18, 1905, indicate that concern was expressed that the church should have at least a half time pastor rather than a quarter time. Then in September a called meeting was held to discuss the advisability of calling a pastor for part-time or full time. A committee was appointed to see the members, advise them of the action, and impress upon them the importance of assisting in the work. In October the committee that was appointed to see the members regarding a full

time pastor reported approximately \$800 could be raised for the pastor's salary. Apparently then the drop from a full time pastor in 1903 to quarter time in 1904 was a financially based decision. Even so, the following month, November, a committee was established to select a suitable lot on which to erect a church building in Draper. It appears as if the priorities were clearly laid out: mission, ministry, and outreach took precedence over a full time pastor.

One month later, December 1905, the church called J. F. Riddick as pastor for three Sundays in the month and two weeks in the field with the other two weeks and one Sunday to be used in his discretion doing evangelistic work. The salary was to be \$900. The Reverend Riddick responded with a letter dated December 25 declining the call. But the minutes of January 16, 1906, state that a letter was received from Reverend Riddick affirming that he had decided not to go to school and if the church desired, he would accept the call of December. He was unanimously called. Then the minutes of February 5, 1906, state, "Bro. J. F. Riddick preached for us morning and night at which time he offered his resignation to take affect [sic] at once." Efforts to gain further insight into reasons for the frequent turn over and seemingly uncertainty regarding pastors produced no valid information. The questions raised earlier continued to linger. Additionally, one cannot keep from wondering whether the location, personalities, or other factors affected the church's ability to attract and keep a minister. As late as 1914, there were only nine churches among the fifty-nine in the Association with full time ministers. The short stay might have been a simple supply and demand issue. Was there a great demand for ministers which lead to a continued turn-over with both ministers and congregations attempting to improve their selections? Whatever the reasons, the seemingly constant turn-over and the search process for another pastor would seem to threaten stability. Little information is available regarding interim pastors,

whether the pulpit was filled on a week-to-week or month-to-month basis, but the records of March 20, 1906, indicate that G. C. Duncan of West Virginia was unanimously called as pastor and that he accepted. In this case there was a vacancy for only six weeks.

The fact that women had assumed leadership in the area of missions led to the establishment of the WMS in 1886. Women began providing leadership in many other areas which had previously been left to men. Records indicate that by the turn of the century, women were beginning to be accepted to chair committees and serve in other leadership roles on a limited basis. Earlier in the life of the church, women simply were not cast in leadership roles. The Minutes of April 29, 1906, state that the committee on church repair was to complete the work on the interior of the church as the ladies thought best. This reference showed the strength of the women in decision making, even though the committee was probably comprised mostly, if not entirely, of men.



Leaksville-Spray Institute

In 1904 at the Associational Meeting, it was recommended that an Associational High School be established in Leaksville as early as practical. A resolution was passed promising moral support and cooperation in the way of patronage as far as possible. The Leaksville-Spray Institute opened September 26, 1905.

The Pilot Mountain Associational Minutes in 1906 stated, "At Leaksville-Spray Institute, our associational school, we had last session, and the first session of this school, ten young men who are studying for the ministry. The enrollment of this school last session was 175 with seventy or seventy-five of them as boarders" (3:15). This reference would lead one to conclude that the institute belonged to the Association or the State Baptist Convention. Actually, the institute located at the site of the present Middle School was controlled and owned by trustees, who were mainly or entirely members of the Leaksville Baptist Church. Thus the school was perceived as a Baptist institution. The Association Minutes of 1914 contained a report on Christian Education. The following is a list of Baptist schools in the state:

Wake Forest, Meredith, and Chowan College, and eighteen high schools as follows: Boiling Springs, Dell, Fruitland Institute, Haywood Institute, Liberty-Piedmont Institute, Mars Hill, Mitchell Collegiate, Murphy Institute, Mountain Park, Mountain View, Round Hill Academy, Sylva Collegiate Institute, Wingate, Winterville, Yancey Collegiate Institute, Buies Creek Academy, Leaksville-Spray Institute and Pineland School for Girls. (6:7)

The last three named were owned and controlled by private individuals. Interestingly, in 1988 there are seven post-high school educational institutions regarded as Baptist: Wake Forest University, Meredith College, Chowan College, Mars Hill College, Wingate College, Gardner-Webb College, and

Campbell University. All seven were among the three colleges and eighteen high schools listed in the 1914 Associational Minutes even though some names and ownership changed.

In 1916 the Leaksville-Spray Institute and the Pilot Mountain Association terminated their relationship. From that time onward, the Association concentrated its attention on the Baptist colleges of the state.

The church records of January 8, 1907, state that an organist was elected and a committee was appointed to recommend a song book for the church. Two months later the committee recommended the book used in the church at Wake Forest which was titled *Hymns of Worship and Service*. The book was priced at sixty cents per copy. The church disapproved the recommendation of the committee and two months later acted unanimously to buy one dozen song books titled *Baptist Hymnal and Tune Book*. No information was found regarding the two books. The reasons that the first one was rejected or why the selection of the latter was unanimous were never given.

On January 15, 1907, a proposition to re-establish the monthly Saturday Meeting was discussed. Interestingly, it was re-established after having been abolished in September 1903, in favor of monthly meetings on Tuesday night following the first Sunday of each month.

Perhaps one reason for the monthly meetings for church business was that most decisions appear to have been made by appointed committees who made recommendations for church action. Committees were seldom empowered to act, but rather were to recommend. Even the most routine matters were handled by action of the church in business session. On June 11, 1907, action was taken "to put lock on front door and necessary lights [panes] in rear window." This particular action, along with the appointment of a committee on hospitality, was in preparation for the church to host the August Associational Meeting.

The May 12, 1907 Church Minutes contained the following information: "The agent on pastor's salary stated that the church was behind. A motion authorizing the use of enough of the cemetery fund on hand to pay the pastor in full was moved and carried."

Draper Baptist Church called Pastor Duncan for one Sunday in each month. The church allowed Brother Duncan to accept the call giving Draper one-fourth and Leaksville three-fourths of his time. The church recognized "... the importance of the work and the need of occupying the field at once, and asking that the church enter heartily into the arrangement and assist the Draper Chapel in the Sunday School and in everyway possible. ..."

In June 1907, Pastor Duncan stated that after considering the matter carefully, he did not think it best for him to give one-fourth of his time or one Sunday each month to the Chapel in Draper. The church asked the pastor to reconsider, and he agreed to serve Draper one Sunday a month. The money received there would be applied toward the pastor's annual salary.

The August 5, 1907 Minutes indicate that the "... first revival service held in the new chapel at Draper resulting in a great spiritual uplift to the town and surrounding country" There were eighteen members.

At the monthly business meeting after the Associational Meeting, the following action was taken: "motion to pay a livery account of \$15.00 rendered by Ivie Bros. for services during the Associational Meeting and a bill for printing done in connection with the Association work. . . ."

Also in October Pastor Duncan suggested that the church take steps toward the purchase of an organ. The suggestion was accepted because a committee was appointed to determine the type of organ and to solicit funds for the purchase.

On Sunday, January 26, 1908, Pastor Duncan resigned. On the following Sunday, the church asked him to remain at the same salary, but he was to decide whether he would

preach one Sunday each month at Draper or give his entire time to Leaksville. On the next Sunday, Pastor Duncan agreed to stay. March 1908 Minutes state:

Series of meetings began Sunday March 1st. Preaching morning and night by the pastor, Monday night by Rev. S. J. Beeker. Tuesday, Rev. J. T. Riddick arrived and preached afternoon and night until Thursday night, March 12, when meeting closed. The preaching was powerful, congregations large, much good accomplished [sic].

It appears as if the first organ committee appointed in October 1907 had not been active. The April Minutes of 1908 state that Brother Duncan emphasized the importance of taking some steps for the purchase of an organ. A second committee was appointed.

In June, Pastor Duncan resigned and his resignation was accepted. On October 4, Brother W. E. Goode was asked to serve as supply pastor until a permanent pastor could be secured. He accepted and was paid \$10.00 per Sunday. Also on October 4, a revival began at Draper Chapel lasting fifteen days. Nineteen were baptized on October 11; twenty-eight, on October 18; and five, on November 1.

On November 17 the following resolution was adopted by a twelve to three vote:

Whereas the church is frequently called upon to grant letters to members whose faces we have not seen for years as well as to members who live in hearing of the bell, but take but little or no interest in church work or the services of the Lord's house, and sometimes to members who attend church and are more or less active church workers but do not cultivate a fraternal spirit and we cannot conscientiously certify that they are in full fellowship and good standing, therefore be it resolved, that we amend the usual form of our church letter by striking out the words in full fellowship and good standing.

After serving as supply pastor from October 4, 1908, until May 10, 1909, the Reverend W. E. Goode was called as pastor at a salary of \$700 per year for three Sundays each month.

The Minutes of the January 11, 1910 (Wednesday) meeting are included in their entirety:

Church met in conference after prayer meeting with Pastor Goode in the chair. On motion the church decided to install electric lights. The following committee was appointed to look after it: D. F. King, J. B. Fagg, and J. Lee Millner.

On motion it was decided that there be two collections taken, one at the morning service and one at the evening service.

On motion the following bills were ordered paid: S. W. Rainey for coal \$5.00, Fagg Bros. for wood \$2.00, Ivie and Price for wood \$2.00, Leaksville Hardware Co. for goods \$2.36.

This January 11th, 1910

A. W. Dunn CC W. E. Goode Mod. [Moderator] (signed) [church clerk] (signed) [sic].

Then as a follow-up of the decision on installing electric lights, the February 22, 1910 Minutes state:

Church met in conference after prayer meeting. On motion of D. F. King it was decided to have the church wired and electric lights put in. Mrs. B. F. Ivie and Mrs. J. B. Taylor were appointed to collect the money to pay for it.

Following church services on July 10, 1910, the church met in conference with Pastor Goode moderating. Action was taken to enlarge the rostrum and add more seats to the choir, and the following resolutions were adopted:

- 1. That this church will contribute statedly to the objects of benevolence approved of and supported by the Association of which the church is a member.
- 2. That this church will expect each member to contribute regularly and statedly to its support (that is, pastor's salary and church expenses), according to his ability, as he has prospered [sic].
- 3. That any member who habitually neglects to attend the services of the church shall be expected to give explanation of his neglect satisfactory to the Church.
- 4. That no member shall refuse to be on speaking terms with any other member. Persons feeling aggrieved [sic] should first comply with the instructions of our Lord in Matthew 18: 15-17. If reconciliation cannot thus be effected, they should bring their case to the attention of the pastor or one of the deacons, who will take the necessary steps towards reconciliation.
- 5. That any member who uses intoxicating drinks as a beverage, makes or sells same for such use, is subject to the discipline of the church.
- 6. That this church condems [sic], with great emphasis and as inconsistent with Christian profession, the practice of members attending theaters, or any place of low amusements. This resolution, however, in no way condems [sic] lectures, musicals, or any clean or uplifting entertainment.
- 7. That any member who is dishonest, who engages in gambling in any form, or fails to make due efforts to meet just debts, is subject to the discipline of the Church.
- 8. That any member who indulges in swearing or the use of profanity is subject to the discipline of the Church.

- 9. That any member guilty of immorality shall forfeit membership as soon as proof is known.
- 10. That card-playing, involving money, prizes or gain in anyway, be considered gambling, and shall subject the offender to the discipline of the Church. All members are earnestly requested not to provide for, take part in, or by any means encourage card-playing at all, even when there are no stakes; but in all consistent ways to discourage same.
- 11. That, inasmuch as dancing is out of harmony with the teachings of the Scriptures, and opposed to the spirit of Christianity, any member who engages in dancing is subject to the discipline of the Church.
- 12. That any member whose life is so conspicuously worldly, whose conduct is so clearly unchristian as to bring reproach on the cause of Christ, is subject to the discipline of the Church.

There being no other business, the meeting adjourned. July 10, 1910 Anderson — Church Clerk W. E. Goode — Pastor

On September 6, 1910, a "committee was appointed to look after leak in church." Then on Tuesday evening, November 8, the church met in regular conference and "the committee appointed to repair the roof leak reported work done and presented a bill for 50 cents for materials. Bill was paid and committee discharged."

On Sunday, January 22, 1911, Pastor Goode stated "that a call had been extended him from Marshall, N.C., and that being a mountain town he felt that he would enjoy better health there, and therefore tendered his resignation as pastor effective February 1st, 1911." The congregation

expressed love for him and tried to influence him to remain, but he stated "that he didn't think his health would permit him to do the work on this field and while he regrets very much to leave this church [sic] his decision had been made."

The primary concern at the March 12, 1911 Meeting was:

... to decide upon some method by which balance of about \$60.00 due former pastor Goode, might be raised. Bro. King suggested that an effort be made to raise amount then from those in attendance upon the conference, Subscriptions were taken and amount was subscribed.

On March 26, after Sunday School, the church met in a called conference:

J. B. Taylor moved that the clerk wait upon those present taking subscriptions, which motion was seconded and carried. The clerk, assisted by Bro. J. D. Taylor waited upon the members present and received subscriptions amounting to \$446.00. It was decided to have another meeting next Sunday with a view to increasing the list.

The church had paid a pastor as high as \$1,200 per year and now was able to obtain pledges of only \$446. The question naturally arises as to whether this situation was a reflection of the times and the economy or the state of the church. Before the end of the calendar year, a decision was made on November 7, 1911, to apply the surplus funds in the Sunday School treasury to the church building account at Draper. Obviously, many questions remain unanswered and records do not prove adequate in many cases to guess intelligently why certain things happened as they did. Indeed the following spring (May 12, 1912) action was taken "to call Rev. G. C. Smith for three Sundays in each month at Leaksville and one Sunday in each month at Draper, at a salary of \$1,250 and parsonage." Smith declined the call and numerous

ministers were invited to fill the pulpit while the church was without a pastor.

On September 22, 1912, following prayer meeting, a memorial session was held in honor and memory of former pastor James Brantley Richardson, DD.

At a church conference after Sunday school on February 9, 1913, some letters were read which had been written to brethren from former pastor R. E. White. White wished to have an opportunity to return to the church and speak. Members of the congregation were reluctant. Following discussion they chose "to invite him to meet the church in conference on the evening of Feby [sic] 22, n.d. and should the conference be satisfactory that he be invited to preach the following Sunday morning and evening." On Saturday evening, February 22 at 8:30 p.m., the members of the church met with Reverend R. E. White present. The moderator stated that Brother White desired to make a statement to the church:

Bro. White made statement to the effect that he had decided that he had acted hastily in requesting that his connection with the church be severed, that he had never been a blind follower of any man, that he embraces the teachings of the New Testament as his rule of faith and practice, and that he desired to be restored to the fellowship of the Leaksville Baptist Church.

The response was as follows:

A rising vote was taken and amid much rejoicing every member present stood. Remarks were then made by several brethren attesting their gratitude and gratification, and evidencing their confidence in and love for Bro. White, and consummating which was probably the happiest event that ever occurred in the history of the Leaksville Baptist Church.

White had been called as pastor of the church July 2, 1899,

and served through July 23, 1901. On September 3, 1901, a request was presented from Reverend and Mrs. White that their names be dropped from the church membership roll. Church action concurred with the request and a committee was "appointed to notify them of the actions of the church and to call on Bro. White for his credentials as a Baptist minister, he having changed his faith."

The records indicate that the pastor of more than two years had switched church affiliation, but some twelve years later he returned to the church seeking reinstatement. From the point of view of Baptist doctrine, the wayward son had returned — the prodigal son.

On February 23 a church conference was held, and Reverend R. E. White was extended a unanimous call. The following week the church agreed to pay \$100 per month in advance and pay house rent for his family. If he accepted the call, an additional amount of \$200 would be furnished to him to defray moving expenses. He accepted.

Action was taken May 6, 1913, "authorizing the Pastor to have one light put in rear of Church and one over the pulpit."

On June 1 "letters of dismission were granted to 21 brethren and sisters, . . . to unite with the Draper Baptist Church." On June 3, four more were granted and on June 8, one more making a total of 26. On a number of occasions in the life of the church, large numbers of letters were granted to members to unite with another new or struggling church.

The church appeared to be consistent each summer in electing delegates to the Associational Meeting and in preparing, reading, and approving a letter (report) to the Association.

Minutes of church business meetings from June 1913 through May 10, 1927, are missing. However, according to Pilot Mountain Association Minutes, R. E. White continued to serve as pastor into 1917 and was followed by Dr. Judson J. Taylor for the period 1918 into 1922. The pas-

torium was bought in 1919. Dr. W. E. Abernethy became pastor in 1923 and served into 1926.



Pastorium 217 Henry Street (now 558 Henry Street)

Early in the life of the church, the pastor's salary was the major item of expense, and it often comprised nearly half of the total expenditures. This continued to be true until around 1920. For example, in 1886 total expenditures were \$456.21 of which approximately 40 per cent was devoted to pastor's salary. In 1918, the pastor's salary was \$1,108 of total expenditures of \$2,676.84.

The Minutes of the Thirty-seventh Associational Meeting of the Pilot Mountain Association in 1922 include data regarding the Leaksville Baptist Church:

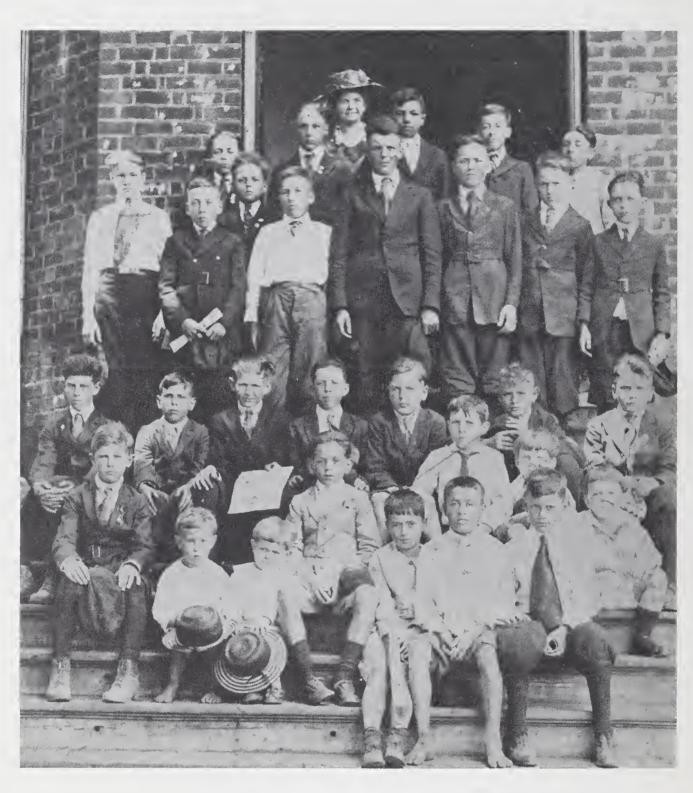
245
33
\$15,000
\$10,000
\$5,000
\$1,999.94 (4:25-26)



D. F. King

Also a resolution was adopted regarding D. F. King of the Leaksville Church who had served as moderator of the Association in 1889 and had served continuously from 1890 through 1911:

Whereas, Brother D. F. King, one of the oldest members of the Association, one of the best and consecrated workers in the Kingdom, and always ready to contribute his part to the different causes of the Association, is in failing health and we being fearful that he cannot live very long, we wish as a body to express our love and sympathy for him in this hour of his suffering, and pray that it may be the Lord's will that he be spared so that he may be with us again in our meetings of the Association, for he is greatly missed by us. (4:15)



Boys' Sunday School Class 1920

First Row (L-R): William Hopper, Edward Emory, Hayes Barker, Manley Clark, Charles Hopper

Second Row: Jesse Nance, Harold Newman, John Pratt, Harry Via, Billy Weaver

Third Row: Jesse Phillips, John Howard Foddrell, Winfred Emory, Delos Jones, Frederick Osborne, Bernard Emory

Fourth Row: John Phillips Rorrer, James Taylor, Charlie Jones, James Hundley, Weldon Osborne, Everett Emerson, Harrison Hundley

Fifth Row: Beaman Nance, Ceathon Hill, Teacher; Mrs. J. B. Taylor, Louis Jones, Lawrence Wilson, Roy Hill

The Thirty-eighth Annual Session Minutes state that there were 300 churches without pastors in the state, 1,600 with once a month preaching, and 1,200 with absentee pastors. This situation during the early 1920's could be related to World War I and its aftermaths. Many young men were in military service just prior to 1920, possibly leaving some shortage of ministers. After the end of the war, such a shortage could have continued due to deaths during the war, war related injuries, lack of trained ministers due to closed or reduced ministerial education during the war, or the focus of men being re-established in careers.

The Thirty-ninth Session Minutes, July 29-30, 1924, state, "The B. Y. P. U. [Baptist Young Peoples Union] made its entrance into North Carolina in 1909. One year later there were ten unions. . . . Today there are 1,400 unions in North Carolina with nearly 50,000 members." (5:12)

Church Minutes of June 1927 indicate that action was taken to have a Vacation Bible School for the children for two or three weeks during the summer. Interestingly, the school operated from June 13 to June 25 with an enrollment of 161. The shortness of planning time would cause one to wonder regarding the content, supplies, materials, and teaching aids as well as the teachers and their preparation. But enrollment was 161! Was the quality of instruction good or was there little competition for the attention of the children or were they dedicated and devoted Christians?

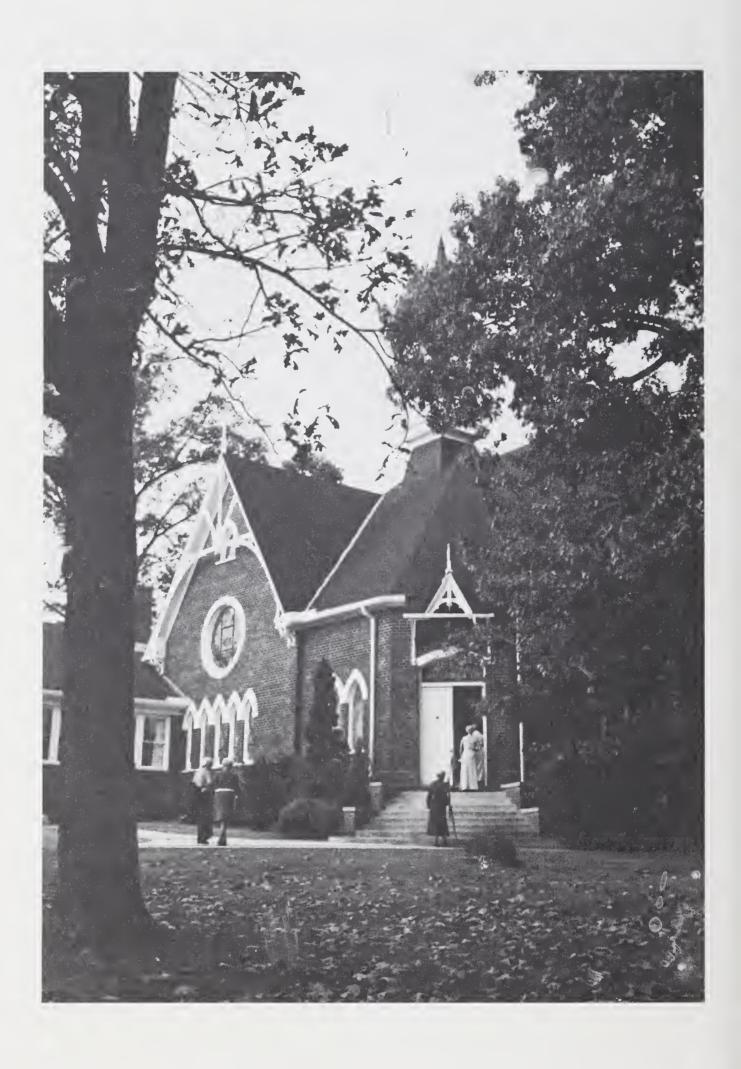
Church records state Dr. P. F. Gaines, President of Wake Forest College, spoke to a full house on the night of January 15, 1928. Then on January 25, Dr. I. M. Mercer, President of the Baptist State Convention, spoke to a large audience at prayer service. On February 5, Mr. Sanford Martin, editor of the Winston Salem Journal, spoke to a large audience on Sunday morning. M. L. Kessler, Superintendent of the Baptist Orphanage at Thomasville, filled the pulpit on April 29, and Dr. J. A. Campbell of Campbell College, Buies

Creek, preached on Sunday night. Visiting ministers and guest speakers appear to have been exceedingly well selected throughout the years. Obviously, the church leadership set high standards and expectations regarding those who filled the pulpit.



WORKS CITED

- 1. Minutes of Pilot Mountain Baptist Association, 1904.
- 2. Minutes of Pilot Mountain Baptist Association, Fifteenth Session, Leaksville Baptist Church, 3-5 August 1900.
- 3. Minutes of Pilot Mountain Baptist Association, Twenty-first Session, Waughtown Church, 2-5 August 1906.
- 4. Minutes of Pilot Mountain Baptist Association, Thirty-seventh Session, Rural Hall Baptist Church, 1-2 August 1922.
- 5. Minutes of Pilot Mountain Baptist Association, Thirty-ninth Session, Peters Creek Baptist Church, 29-30 July 1924.
- 6. Minutes of Pilot Mountain Baptist Association, Twenty-ninth Session, Flat Rock Baptist Church, 31 July and 1 August 1914.



WITNESSING THE GROWTH

1928-1947

Many plans were formulated for growth. The years of 1928-1947 brought growth in church membership, programs, and renovations of the present facilities. The Centennial Celebration marked a time of praise and dedication for the Lord's blessings on the First Church. Provisions were made for recreation, the returning military service personnel, radio broadcasting of services, and meeting place for Boy Scouts of America.

On May 23, 1928, a special church meeting was called "... to consider the erection of some needed Sunday School rooms to be built to the church or some where on the ground." This concern was a significant move in that no major changes in facilities were recorded since erection of the sanctuary in 1884-1886.

During the year 1928, the church membership had surpassed 300. The Ladies Aid Society had asked permission to rewire the church, and a committee was elected to study buying pews for the church. The fact that the church was originally wired for electrical service in 1910 and the Ladies Aid Society was seeking to rewire it in 1928 causes one to

wonder whether the 1910 state-of-the-art was inadequate, material quality low, workmanship poor, or a better quality of lighting was being sought. Also, two years later, June 1930, it was reported that the cost of new pews would be approximately \$1,500. The church granted a request allowing a family to pay for one of the pews in memory of a deceased family member. The same privilege was granted to other families. The Committee on Pews was instructed to dispose of the old chairs at any price they might be able to get. The October 5, 1930 Church Minutes state, "The church completed installing pews and had their first meeting in the remodeled church on Sunday, October 5, 1930. The men of the church had the inside of the church painted. There is a great improvement in the appearance of the church inside."

The following week on October 8, a committee was appointed to see the School Board and express appreciation for the use of Leaksville Graded School Building while the church was being repaired.

On October 2, 1930, the church roll was called and 167 members were present. Earlier in the life of the church, the roll was called as frequently as quarterly; and members who had not attended or failed to give an acceptable explanation for their absences were reprimanded. Those absent for a year without adequate explanations were subject to being dropped from the roll. At this same meeting, a brief history was given of the meeting held to consider the erection of the present sanctuary. This history came from the 1885 meeting of the church. The following Sunday, November 2, Mrs. Daisy King Barker presented a history of the church since its organization in 1839. The history is entitled *Our Heritage*. A copy is included in the church records.

The impact of the great economic depression is shown in the Minutes of the July 17, 1932 Meeting. The minutes state that a special business meeting was held to consider recommendations of the Board of Deacons that expenses of the church be reduced, including the reductions in the pastor's salary to \$125 per month and the sexton's salary to \$9 per month. The recommendations were approved. The collection for all benevolences for 1932 was \$1,175.94. This data continues to show benevolences and pastor's salary to be relatively equal over the ninety-five years of the life of the church.

On February 19, 1933, the church passed a resolution opposing any change in existing laws governing the sale of intoxicating drinks and designated a committee to send a telegram to State Representative Lily C. Mebane to that effect. The following message was sent:

Leaksville, N. C. February 20, 1933

Mrs. Lily C. Mebane House of Representatives Raleigh, N. C.

Leaksville Baptist Church adopted a resolution yesterday strongly opposing any legislation designed to repeal or modify prohibition laws now in effect.

T. H. Barker & B. F. Ivie Committee

The report on the church to the Association for the Church Year October 1, 1932, through September 30, 1933, indicated a net increase of 48 in membership; funds raised for all purposes were \$4,459.25, and total membership was 401. In December the church proposed to raise \$4,000 for the 1934 Church Year for all purposes and raise the pastor's salary from \$1,500 to \$2,000. The proposal was adopted.

On March 7, 1934, a committee was established to look after having plans drawn for additions for the church building. At times, it appeared as if the Great Depression were devastating and yet it appeared that a determination to continue growth, missions, and outreach was never ques-

tioned. By June 1934 the Building Committee had plans, and they recommended starting to build when one half the cost of the addition was raised. They estimated the cost to be \$2,400. On September 30, the church instructed the Building Committee to proceed with construction. At this point more than \$1,000 had been collected, and on December 5, a resolution was adopted to borrow \$1,250. A Deed of Trust on the pastorium was given as security. This building project was comprised of the West Wing to the sanctuary and then included several Sunday School classrooms. The use of the wing has changed over the years, and today the wing includes the offices for the pastor, associate pastor, church secretary, and church parlor which is now used by one Sunday School class as its regular meeting room.



The year of 1937 was an eventful year in the life of the church. The January 3 Minutes indicated that Pastor J. C. Ammons was leaving to accept the pastorate in Murphy, North Carolina. Then in March the church extended a call to the Reverend R. C. Foster of Warsaw, North Carolina, with a salary of \$2,000. The parsonage was to be repaired before the new pastor arrived. In May the church voted to have a weekly bulletin printed. Apparently, the bulletin was to be distributed at the Sunday morning worship services and would include the order of worship, announcements, and other items of interest for the week. This informational paper was the first weekly church bulletin in the ninetyeight years of worship services. Also, in May the church decided to observe the Lord's Supper every three months rather than each six months as had been the practice. Additionally, they decided to have a business meeting every three months. In order to retire the building fund indebtedness, a decision was made to take a special offering each third Sunday specifically for the building fund. Then on September 12, 1937, the following was recommended:

The Committe [sic] on House and Grounds recommended to the church, that the church should make quite a bit of change and additions to its physical equipment. Such changes to consist of a new addition for Sunday School more or less like the one built a three years ago, a balcony in the auditorium, the auditorium ceiled [sic] and plastered, the Pulpit moved back, the choir loft to be built back of the Pulpit, the Baptistry to be put back of the Pulpit, the Basement to be enlarged and renovated, two restrooms to be added, and a new furnace to be installed. The matter was left open for a week for meditation and discussion. (5)

One week later the church voted to proceed with the suggested improvements. The cost was estimated to be about \$12,000. Records indicate that the following Friday evening the church and Sunday School had a brunswick



stew on the church grounds for all Sunday School and church members and their families. About 400 attended. No mention was made in the records of the event being for the purpose of fund raising. Considering the philosophy of the church and its method of operation, one has to believe that the purpose was to inform the membership of the plans for changes in the facilities before the actual work began. Church records dated October 1, state that "the church started to break ground this morning for the new addition to the church." The notes indicated that:







C. H. Osborne 1870-1883

T. G. Taylor 1884-1906

W. B. Wilson 1907-1940

Early Sunday School Superintendents

On February 4, 1938, the church celebrated the completion of the building program with an 'Open House' night. At that time special speakers were Judge J. J. Hayes, Mr. Luther Hodges, and Mrs. B. F. Mebane. The entire building was opened for inspection and refreshments were served to about 800 visitors.

On October 6, the election of church officers and leaders included the election of five deacons and five deaconesses. The term of office for the deaconesses was set for one year.

Another mission established by First Baptist Church was to evolve into a new church. A number of members withdrew to establish King Memorial Baptist Church, which was admitted to the Pilot Mountain Baptist Association on July 31, 1923. The *Leaksville News* carried a front page story June 17, 1937, about the action of King Memorial Baptist Church. The headline read: "Over 40 Members Are Voted Out of Church by Pastors and Followers." A second level

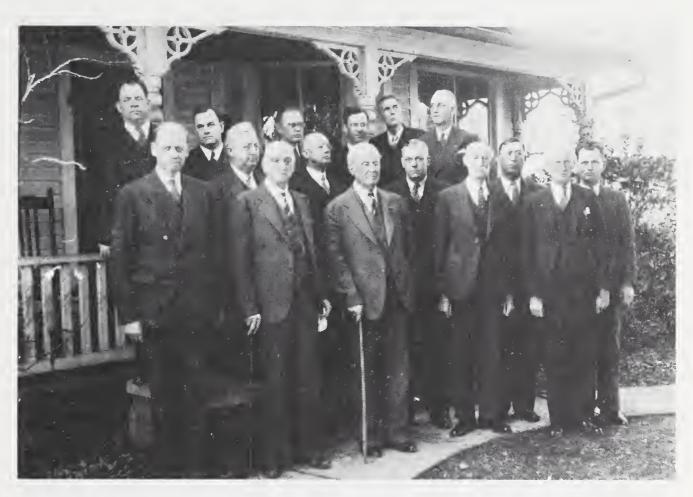
headline read: "Excluded Parishioners Among Oldest Members of the Church — Situation Without Precedent — Dismissed Group Feel Action Unjustifiable." Soon after the church action of dismissing about 40 adults, many young people, including children of the 40 adults, withdrew to become affiliated with other churches. Many returned to Leaksville Baptist Church from which they had come.

In 1938, consideration was given to adopting a unified budget system for the church. Even though minutes of meetings do not indicate action on the matter, later financial reports lead to the conclusion that the anticipated funds were budgeted, and the budget served as a guide for expenditures. This planning could be regarded as a major change from the days of solicitations and subscriptions.

The year of 1939, in many respects, was a peak year in the history of the church. Membership rose to 536 with the addition of 26 by baptism and 25 by letter. Sunday School enrollment was 503 with an average attendance of 323. Interestingly, the first permanent Sunday School was organized in 1870 by Reverend F. H. Jones with C. H. Osborne as superintendent. In 1939, the records show that only three superintendents had served in the Sunday School: C. H. Osborne, T. G. Taylor, and the present superintendent, W. B. Wilson who had served 32 successive years.

Church indebtedness was reduced to \$3,100 during the year. On Sunday, July 9, 1939, the Osborne Mission was established. Growth was apparent as one sees the 1941 Budget exceeding \$10,000 for the first time. This annual church budget might not sound large, but \$10,000 in 1941 would be equivalent to about \$114,000 in 1987. This amount is approximately one half of the 1987 Church Budget. Much of the increase during the last fifty years is due to inflation.

Even though the church was officially established December 1839, the Centennial Services were combined with a homecoming on Sunday, July 16, 1939. The words of



Deacons and Trustees Circa 1939

First Row (L-R): T. H. Barker, Dr. T. G. Taylor, B. F. Ivie, T. Lee Millner, J. B. Fagge

Second Row: C. M. Beach, W. B. Wilson, Dr. C. V. Tyner, P. W. Ziglar Third Row: B. F. Parker, Fred Duke, H. L. Fagge, P. F. Osborne, N. V. DeHart

welcome on the front cover of the Centennial Bulletin stated:

This Church takes great pleasure in welcoming to our Centennial Services and Homecoming the members, former members, and friends to this great event.

We hope you will feel the Spiritual warmth our Church has to offer you. If we know our own hearts, we want, above all things else, for you to feel His Presence here with us today. (1)

In the Centennial Program, the scripture was read and a prayer given by the Reverend C. H. Robertson. The welcome was given by Benjamin F. Ivie, and the response was given by Mrs. B. F. Mebane. A short history of the church entitled "Our Honorable Heritage" was presented by Mrs. T. H. Barker. "Reflections on the Leaksville-Spray Institute" was presented by Professor C. M. Beach. The Reverend Fred N. Day made a presentation on "The Place of This Church in the Pilot Mountain Association." The Centennial Sermon was delivered by Dr. Olin T. Binkley of Wake Forest College.



Baptist Training Union Officers

First Row (L-R): Miss Gwendolyn Hampton, Juanice Cooper, Mrs. Loula Kirks Doyle, Patricia Seay

Second Row: Mrs. Elizabeth Freeman Storm, Miss Ruby Ziglar, Cecil Craddock, K. E. Motsinger, James Holmes, Jr., Mrs. S. E. Cooper, C. A. Davis

Third Row: Mrs. C. A. Davis, S. E. Cooper, J. Platt Turner

While the Centennial Celebration provided a look backward over one hundred years, Pastor R. C. Foster provided a treatise entitled "Looking Ahead," the text of which is included in the Appendix. [The official Church Directory for the Centennial Year is included in the Appendix.]

Church records indicate that on April 26, 1942, action was taken to employ a full time worker who would spend part of the time with Osborne Mission and at a salary not to exceed \$100 per month. Also of significance was that the church property was valued at \$50,000 and that there was no church indebtedness. An announcement was made that:

In August of 1942, the First Church was fortunate in securing Mrs. Phillip E. White, a returned missionary from China, as educational director. She did fine work with the people at the Osborne Mission along with her work at the Mother Church. Mrs. White served as educational director for 18 months and the church secured Miss Ruby Ziglar as her successor. (2)



Woman's Missionary Union Officers

First Row (L-R): Mrs. Daily Hill Setliff, Mrs. A. T. Hopper, Mrs. C. M. Beach, Mrs. T. H. Barker, Mrs. J. B. Taylor

Second Row: Mrs. R. C. Foster, Mrs. J. Platt Turner, Miss Kittie Mae Martin, Rev. R. C. Foster, Mrs. S. T. Anderson, Jr., Mrs. C. J. Darlington, Mrs. Kenan Casteen

The budget adopted for 1943 included an item heretofore not shown in the budget and therefore is presumably a new item; the salary of the secretary was \$1,200. Another item of interest included in the budget was lights and fuel for the amount of \$300. The average attendance per Sunday for fifty-two Sundays in 1942 was 246. Church membership was 610.

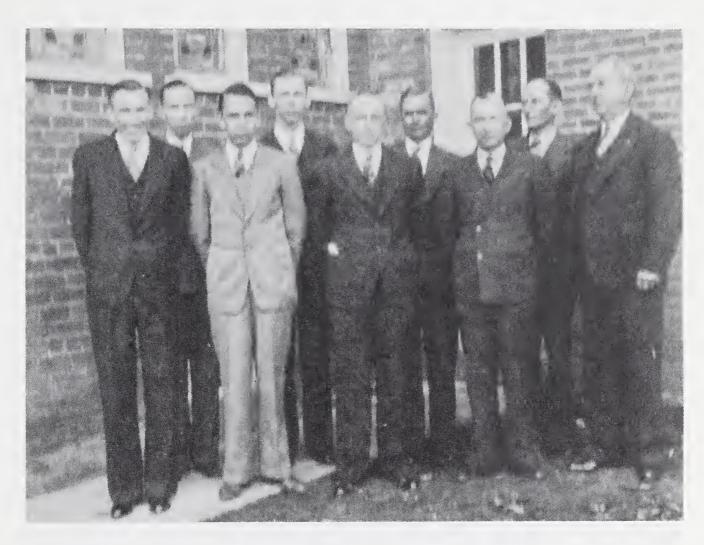
In January 1943, a tract of land adjacent to the church property 165 by 171 feet was purchased from the win for \$1,200. A brick retaining wall was erected along the east and south edges of the church yard. Sand, cement, and labor were donated. The cost of the brick was \$150. The main church lot was graded, top soil added, and grass seeded.

Report of the trustees to the church stated:

Repairs have been made to the parsonage as follows: One room, which had never been properly finished, was plastered; an upstairs bathroom was built; porches were practically rebuilt; new steps were put in; and the building was painted. It is now in first class condition, and there should probably be little, if any expense attached to its maintenance for several years.

Contributions for the church exceeded \$15,000 with over \$4,400 going toward benevolences. During the early life of the church, missions and benevolences amounted to more than forty per cent of the total giving. About a century later the percentage remained about thirty per cent even though many other agencies had evolved to assist in areas previously supported by benevolences, and many new items requiring expenditures had arisen.

The 1944 Budget included "Secretary-Missionary" at a salary of \$1,320; therefore, the previous year's budget of \$1,200 for a secretary likely was the worker for \$100 per month referred to in the April 26, 1942 Minutes.



Ushers Circa 1939

First Row (L-R): Clyde Merriman, Hubert Hall, S. T. Anderson, Tycho Nissen, G. H. Clark

Second Row: Billy Richardson, Francis Roberts, E. W. Hodges, Sr., George Dickinson

In the report of the deacons to the church, October 4, 1944, the following two items were included: "That our church plan and project a worthy recreational program . . . That our church employ Miss Ruby Ziglar for missionary work in Osborne Community, and as secretary for what time she can give our church. . . . "

By October 1945, World War II had ended in Europe and in the Far East. War or military activities were found only twice in the records: (1) A Standing Committee was established for the year beginning October 1945 entitled "Military Service" and (2) July 11, 1945, records indicate a recommendation was made that a new Sunday School class be established for returning military service personnel. The

October 17, 1946 Minutes state that the Board of Deacons gave a banquet for returned veterans and their wives or sweethearts. Pastor Harry Wood stated on a number of occasions that no member of the Leaksville Baptist Church was killed while in military service in World War II.



Sunday School Departmental Superintendents

First Row (L-R): Mrs. Loula Kirks Doyle, Mrs. Tycho Nissen, Mrs. R. C. Foster

Second Row: Mrs. Marvin Younts, Cicero Davis, J. F. Byrd

On January 15, 1947, action was taken to provide for radio broadcast of the Sunday morning worship services. Also the Boy Scouts of America were allowed use of the Intermediate Sunday School Department facilities until some other meeting place could be provided. There was a Standing Committee on Scouting. At the same meeting in January, action was taken to improve the appearance of the lawn and to add a

chain or some type of protection whereby cars could not drive up on the church lawn.



Deaconesses

First Row (L-R): Mrs. Kenan Casteen, Mrs. A. T. Hopper Second Row: Mrs. A. W. Dunn, Mrs. B. F. Parker, Mrs. Bethel Withers

WORKS CITED

- 1. "Centennial Services and Home Coming." First Baptist Church, 16 July 1939. Bulletin.
- 2. Minutes of Called Business Meeting of First Baptist Church of Eden, North Carolina, 26 April 1942.
- 3. Minutes of Quarterly Church Conference of First Baptist Church of Eden, North Carolina, 17 July 1932.
- 4. Minutes of Quarterly Church Conference of First Baptist Church of Eden, North Carolina, 5 October 1930.
- 5. Minutes of Quarterly Church Conference of First Baptist Church of Eden, North Carolina, 12 September 1937.
- 6. "Over 40 Members Are Voted Out of Church by Pastor and Followers." Leaksville News. 17 June 1937.

EXPERIENCING THE BEAUTY

1948-1959

With growth comes change. The years of 1948-1959 brought added responsibilities with Osborne Mission and a new pastor. Building for the Lord's Kingdom here on earth was the central theme. This building with new programs, new staff, and new ideas gave First Baptist Church greater challenges to work as laborers in Christ for the fulfillment of His Kingdom.

Through the years, First Baptist Church was continuing to meet the needs in many areas of growth. The years 1948-1959 were to be times of decisions concerning a new pastor, new mission, and new programs. The leaders of the church along with church members were much in prayer that this time for growth could reap "harvest of laborers for Christ."

It was with need for growth that W. H. Richardson reported that twenty members of the Scout Group organized by the church needed a place to meet. Mr. John Smith offered a building and would put this building up if the church would provide a lot. In early May 1948, Mr. N. V. DeHart gave an acre of land located just off the Stoneville

Road. It was on Sunday, May 30, that Dr. R. P. Harris brought before the church the question of where to erect the building. The answer came as the church accepted the land and barracks to be erected on land given by Mr. DeHart. Several members continued to stress the total development of the "mind, body, and soul" of these young scouts. Questions concerning supervision of the use of the building, upkeep of the building, and isolation of the building from a growing Leaksville never ceased. However, on July 14, 1948, the trustees met to see that this track of land given by Mr. DeHart be deeded to the church and that the building be erected. After members considered the preceding problems, the lot for the Boy Scout Project was returned to Mr. DeHart in 1950. The building was never erected.

Soon the demands for additional buildings and more Christian workers would be on the minds of the people. The years ahead would be filled with requests to labor in His love. The Osborne Mission had begun with a mere conversation over a game of horse shoes in a yard. Rev. R. C. Foster asked questions such as: "Do you attend church?" "Are you interested in Sunday School?" "Does your family attend church?" These young men answered that there was no place to meet for church and Sunday School. In the near future, the questions would be answered with a building provided with "meager comforts but filled with opportunities to study, worship, and pray." The question and answer game never ceased. First Baptist Church asked the question, "Can we find laborers in Christ who can fulfill all these demands from the Osborne Mission?" Rev. Foster and other members would answer the question with "through Christ who strengtheneth us, we can do all things." It was with this attitude of growth and commitment that the people of First Baptist Church and the workers at the mission joined hands. The Osborne Mission began in an empty, worn, and weather-beaten log house owned by Mr. W. B. Weaver. This house was the home place of Mr.

Constance Osborne who was the first superintendent of Sunday School in First Baptist Church of Leaksville. This Sunday School was organized in 1870. With the help of Mr. H. T. Pickerel, Mr. Charlie Patterson, and a group of interested women, the log house was ready for the first service on July 9, 1939. In late July, the First Baptist Church decided to organize and sponsor a Mission Sunday School there. On August 6, 1939, the following officers were elected:

Cicero A. Davis, Superintendent; W. F. Webb, Associate Superintendent; Gwendolyn Cox, Secretary and Treasurer; Minnie Lashley, Pianist; S. E. Cooper, Song Leader; Teachers; J. F. Byrd, Adults; Mrs. J. Platt Turner, Intermediate Girls; G. W. McAlister, Intermediate Boys; Mr. A. R. Austin, Christine Patterson, and Minnie Lashley Teachers for the Juniors and small children. (2:5)



Osborne Mission 1940

It was "through the Lord's blessings and the harvest of laborers" that by October 1939, growth had made the log house inadequate. Money was not easy "to come by as crops

in the area had failed, and the Depression was leaving its impact." However, a fund committee was set up. The Fund Raising Committee was comprised of the following: Mrs. B. A. Price, Mrs. Maud Hopper, Mrs. Leonard Johnson, Mrs. H. T. Pickerel, and Miss Gwendolyn Cox. Some people questioned how the women could leave their families and devote this much time to raising money. Then, too, some wondered if people would donate to women who insisted upon "a generous donation." The answer to their ability to raise money came when in one week the total was \$76.10. The report of such generous giving assured interested people that the "Lord loved a cheerful giver." This spark of giving ignited the hearts of members of First Baptist Church and other missionary minded people. Consequently, the unwritten law was "that we (the committee) agree to pay all bills when due and give the Lord credit for people who opened their pocket books."

The Building Committee was appointed by Rev. Foster. These members included: H. T. Pickerel, C. H. Hall, P. W. Ziglar, T. H. Barker, and John Smith. Search for a suitable lot began. Easy access to the road, a place for children to play, and maybe room to park a few cars were readily discussed. The committee met with prayer and fervor that "would equal a revival meeting of the 1890's." Two men, G. C. Gammon and C. H. Robertson, donated the land now located at 463 North Oakland Avenue. First Baptist Church approved this building plan, and three weeks later meetings were held in the building. On May 19, 1940, the building was dedicated. Mr. J. W. Fulcher supervised the construction. Members of First Baptist Church literally gave the "drink of water to the laborers." Daily some members stopped by and asked what they might do to assist the builders. Repeatedly, the reply was "pray."

This zeal for growth never ceased. Leaders were needed, and many answered the requests. Mrs. J. Platt Turner was one of the first Sunday School teachers at the Osborne

Mission. In 1942, Mrs. P. E. White, a returned missionary from China, became the educational director at First Baptist Church and assisted in the work at the mission. In the same year, the WMU was organized with Mrs. H. T. Pickerel as the first leader. That summer a Vacation Bible School was held with an enrollment of 84. After eighteen months Mrs. White left; however, Miss Ruby Ziglar and Miss Elizabeth Smith from First Baptist Church continued the similar work started by Mrs. White. Shortly, others joined the work to support the entire church programs.

Would the growth and interest continue in the many programs? This was the big question in the summer of 1948 when Rev. R. C. Foster announced his resignation from First Baptist Church where he had served for twelve years. The Board of Deacons expressed their appreciation for his untiring work with the following tribute:

Mr. Foster has been a true Shepherd of the Flock in that he has shared both our joys and our sorrows and has always been found ready and willing to help in every situation in life where he could render service; his influence and labors have not been confined to our own church. His labors in our midst have been rewarded by the constant growth of the church and by the spiritual development of its individual members. Attendance at church services as well as the various other meetings has indicated a live interest in all phases of the work of the church. (5)

Rev. Foster had trained and carefully nurtured many "leaders in Christ." The question of interest and growth was certainly answered with his farewell words when he "admonished the members to press forward to build a greater and happier church." He stressed prayer, commitment, and daily Bible study in order to see the church grow in unity, love, and concern for others. These parting words were challenges to members as Rev. Foster left to go to Whiteville

Baptist Church. Then another departure was necessary when Mrs. J. P. Turner reported that due to the health of Mrs. Arch McMillan and baby, the family including Mr. McMillan could no longer be missionaries of the church. The "greater and happier" church grew as leaders assumed more responsibilities with the loss of these leaders.

Now the growth of the Osborne Mission and the search for a pastor took the "past off the minds of the members. They envisioned a future rich in growth with guidance from the Lord." Few months elapsed and on December 1, 1948, the Pulpit Committee recommended that Rev. Harry D. Wood, Jr. of Angier, North Carolina, become the pastor of First Baptist Church. It was on December 4, that Dr. C. V Tyner, chairman of the Pulpit Committee, received the following telegram from Rev. Wood:

With mingled sense of humility and pride I accept the call extended by the church through you. Humble before the gracious Lord whom we serve praying that His grace and glory may abound. Proud of the opportunity to work with people so dedicated to the building of Christ's Kingdom. . . . (6)

In January 1949, the Wood family moved to Leaksville, North Carolina. Harry was born in Live Oak, Florida, and his wife, Virginia, was reared in Randolph County. Together with their three children, Harry, III, born in Alabama; and Edwin and Sue, born in Angier; they established a home in the pastorium on Henry Street. Harry and Virginia were very missionary minded. They came with visions and tireless energy to serve not only First Baptist Church but also Osborne Mission. Even though Rev. Wood would not be designated as the pastor of Osborne Mission, he would serve in its many programs. Shortly after the Woods' arrival, a survey supported the fact that another building program at Osborne Mission was badly needed. The Board of Trustees

in the spring of 1949 had already recommended that the Lord's Supper be observed at the Osborne Mission. Truly, the members of First Baptist Church and Osborne Mission were thrilled over the steady growth of the mission. During this time, Warren Jenkins, the owner of the residence just back of the church, moved from town and wanted to sell his place. First Baptist Church contributed generously, and the mission bought the house and lot adjoining the church for the sum of \$2,000.

After the Jenkins' property was purchased, the First Baptist Church decided to let the offerings of the Sunday School and worship service on one Sunday go to the building fund. It was noted that the "Lord had generously opened the hearts of the people" when the contribution was \$1,720.00.

In June 1951, an additional lot was secured for the building. The owner, Mr. G. C. Gammon, was approached about the sale of the land back of the church. "If the land is for the church, it may be bought for \$75.00" (2:10). Later this sale was mentioned to Mr. John Smith, Mayor of Leaksville and a member of the church. He readily responded:

I have been wanting to do something for the people of the Osborne Mission anyway. Let me buy the lot for them. Here is \$325.00. Pay for the lot and put the rest [sic] in your building fund or use it as you wish. I support your growth and commitment not only to your church but to our community. (2:10)

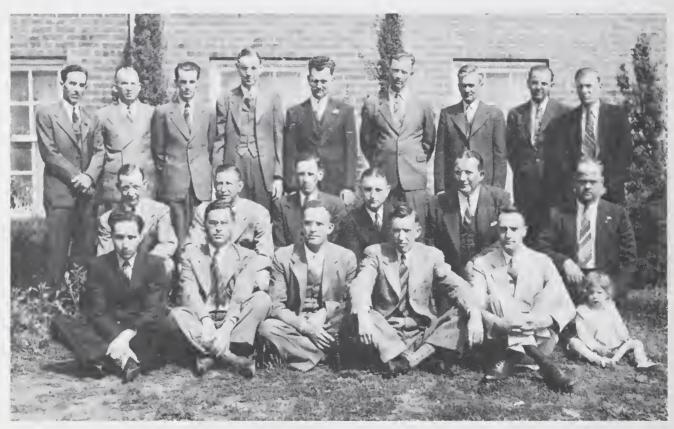
The generosity did not stop with the check for the lot. Mr. P. W. Ziglar gave his services and the use of his equipment to grade the lot.

In April 1949, the vote was taken to have an assistant pastor at Osborne Mission during the months of June, July, and August. This assistant was to be selected by Rev. Wood, Cicero Davis, and Francis Roberts. This extra person would

prove "to be expensive in terms of money, but he would reap wealth for the Kingdom of Heaven" according to a First Baptist Church member.

Rev. Russell Lee Hinton, a ministerial student at Campbell College and later a student at Wake Forest College, was called as the assistant pastor. The committee agreed to pay him \$50 a month for service every Sunday beginning May 1 until July 31. Then he would receive \$100 a month until August 31. In addition, he would receive room and board.

In 1951, the Osborne Mission requested permission to become an independent fellowship. In a special business meeting August 8, 1951, ninety-two members from First Baptist Church were granted letters to unite with Osborne Baptist Church. Also letters were given to those who joined before August 26, 1951. On this date, the deed was presented to the church with a check for \$2100.



Baracca Men's Class 1952

First Row (L-R): N. N. Baucom, Lawrence Rhodes, W. W. Macy, Clyde Merriman, R. D. Bunn

Second Row: D. F. Byrd, K. E. Motsinger, Claud Snead, Roy Seay, S. E. Cooper, Paul Brammer

Third Row: Tycho Nissen, Carl Rhodes, Glenn Allen, Cicero Davis, H. T. Pickrell, E. M. Hodges, Lonney Alcorn, Archie Manual

At a January 15, 1950, meeting of the Executive Committee of Dan Valley Association, Rev. Wood was appointed to investigate the possibilities for a summer encampment at the Dan Valley Association. Later the Dan Valley Encampment was approved, and the encampment was held at Camp Cherokee, a Boy Scout Camp near Wentworth. In October, the pastor reported that a six-day encampment had been held, three days for boys with an enrollment of forty and a three-day encampment for girls with an enrollment of fifty. However, two years later the operation of the summer camp of Camp Dan Valley at the Cherokee Scout Camp was discontinued since the facilities were not available.

On October 12, 1950, C. M. Beach presented a gavel to the Dan Valley Association with the following remarks:

It is with great pleasure that I present this gavel to the Dan Valley Baptist Association. When at the last meeting of the Association I suggested doing this, I had hoped to find an historical piece of lumber from which to make it. It looked for some time that this would be exceedingly difficult, if not impossible. At last Brother Harry Wood found a part of a sleeper which had been saved from a burning colored school building known as the Patrick Henry School House. This school house was the original meeting place in which the Leaksville Baptist Church was organized in 1839, and in which the church held its services for the first four years of its history. . . . May our spirit of unity ever remain so strong that the gentle tapping of this gavel shall bring reverent and brotherly consideration of any problems confronting us. (4:12)

In January 1952, the church was in need of a paid worker for music and youth. Rev. Wood appointed several committees to study the feasibility of having a well qualified person with college training. The cost was deemed too great, and the search for such a person was discontinued. Fortunately, one year later Miss Betty Hendricks of Greensboro, North

Carolina, accepted the position and served until January 1955. Additional staff work was needed. In October 1952, the pastor was granted permission to hire some one to do the church bulletin and book work of the church treasurer.



Church Kindergarten — Five Year Olds 1966

First Row (L-R): Karen Meeks, Tom Harrington, Susie Wilkes, Rex Oliver, Lori Davidson, Jay Robertson, Laura Jane Sacrinty, Eddie Matthews, Nan Harris, George Robertson, Mary Anderson Second Row: Greg Chandler, Katie Ziglar, Tim Stanley, Not identified, Beverly Bond, David Roach, Reba Sutliff, Mitch Ellington, Ann Jackson, Alex Council, Charlotte Ann Tulloch, Jay Dyer, Julie Moser, Johnny Price, Karen Huckabee

Teachers: Lib Baker and Connie Webb

In addition to staff members, more space was needed. A small house purchased in 1954 from the Duke Power Village was placed on the parking lot east of the present Educational Building. It had a kitchen, bath, smaller rooms, and large living room. The structure was never placed on a permanent foundation. This house was used for Sunday School classes,

small dinners, and various meetings. The chairs are now being used in a regular Sunday School class. Later when the Educational Building was completed, the house was sold.

While visiting Baptist missions in Brazil in 1959, Rev. Wood observed several kindergartens in operation. He returned home convinced of such an educational need in the church and community. In September 1959, a completely self supporting kindergarten opened at First Baptist Church. The main purpose of this project was to combine a program of Christian education and academic education for four and five year old children from the church and city. Teachers and assistants during a fifteen year period were the following: Mrs. Bob Wilkes, Mrs. Carl Webb, Mrs. Don Pratt, Mrs. John Redman, Mrs. James Poteat, Mrs. Wayne Lawson, Mrs. Garett Neal, and Mrs. Jack Baker as director. In 1974, the public school opened kindergartens and the church felt it had completed a worthwhile service to the community and church. The church kindergarten was closed. (1)

On August 30, 1959, First Baptist Church celebrated its One Hundred and Twentieth Anniversary with Rev. R. C. Foster as the guest minister. It seemed appropriate that the hymn, "To God Be the Glory," carry the theme for the day of celebration. Membership in the church was 654. Rev. Wood expressed the feeling that "we are aware that the Holy Spirit is moving mightily in our midst. We now have a glorious opportunity to catch the spirit of our early members and to move ahead with God's help" (3:6). The guests and members were told that we would surely move ahead as a new educational building would be erected in the near future. Space was desperately needed. This fact was apparent as the bulletin carried the information that "in case of rain, food for the celebration would be served in the room under the auditorium."

The years had brought growth, change, and commitment that all members must work for missions, new members, and a deeper personal meaning to the Christian life. Many challenges had been met.

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EXPANDING THE FAITH

1960-1975

Worshiping, building, improving, and changing for the growth of the Lord's Kingdom here on earth seemed to be the major thrusts for the years 1960-1975. Deep commitment in work and in prayer for all endeavors proved to be the central focus. The Lord's work moved ahead with a new building, renovations, and additional programs. People with prayer, visions, and goals labored together to see these many accomplishments.

The ceremony for the laying of the cornerstone of the Educational Building was held September 25, 1960. In the copper box were placed the following items: Bible, brief church history, constitution, list of the building committee, names of church officers and trustees, list of ordained deacons, church committee names, Sunday School officers and department leaders, names of Sunday School teachers and superintendent, and the membership list of the church. Also, the information concerning the general planning and building of the Educational Building was written and placed in the box along with the floor plans. In addition to the various lists and names, the other items included: commu-

nion cup, two photographs of the present building, church bulletin for September 18 and 25, 1960, map of the Tri-Cities, wheat seeds, Leaksville newspaper for September 22, 1960, one set of United States mint coinings (50, 25, 10, 5, 1), Minutes of Dan Valley Association in 1959-1960, and a copy of the invitation to the Cornerstone Laying Ceremony. The inscription on the cornerstone reads:

"Let there be light." (Gen. 1:3) FIRST BAPTIST CHURCH 1839 EDUCATIONAL BUILDING 1960



Sketch by Sarah Jane Moser

On September 27, 1961, the first service was held in the Fellowship Hall in the Educational Building. A short business meeting, prayer service, and tour of the building were held. Later on April 17, 1963, a letter of congratulations and the key to our Fellowship Hall were sent to the Fellowship Baptist Church as a symbol of love. That body of believers met in the Fellowship Hall before their church was established. The name *Fellowship* was to have its true meaning as the years would prove that many groups, church members, and friends would gather here for worship, recreation, and planning. This sharing would remain a part of the "loving and caring nature of the people of First Baptist Church."

On October 5, 1961, the church instructed the trustees to arrange with the town of Leaksville to exchange church property between the church cemetery and Boone Road for a lot across Church Street from the present church property (6:583).

Marvin Southard served as chairman of the Missions Committee of the Dan Valley Baptist Association in the early 1960's. He helped the Director of Missions, Robert Lawson, and others to survey the Spray section as to the need for a mission. The Dan Valley Missionary Baptist Association passed a recommendation in October 1961 that the Dan Valley Mission in Spray be started. The Dan Valley Association rented for \$100 a month an historic white frame church building recently vacated by Spray Methodist Church at 304 Morgan Road. One year later the Association purchased the building, and the rent which had been paid was applied toward the purchase price. The Mission opened in November 1961. Miss Dorothy Milam came to the Mission Center from the Home Mission Board. Previously, she had worked in Maryland. About three months were spend in renovating the building for this work and in preparing the people for its reception. Club activities were begun in February 1962. Six clubs were meeting at the center each week with youths from the first grade through junior high. Vacation Bible School was held during the summer. Members of First Baptist Church answered the call when the Mission Center asked for volunteers to help teach sewing, music, and crafts. During the month of September 1962, there were 360 children who attended the club activities (1:46). In April 1963, Sunday School was organized at the Mission Center under the leadership of the First Baptist Church of Leaksville with an enrollment of 70. A total of 168 persons was enrolled in the week day program. Miss Milam continued to stress the need for volunteers (4:42).

The Dan Valley Mission Center became an integral part

of First Baptist Church as more and more volunteers joined Miss Milam to help in various activities. Miss Milam gave the following summary about the work of the center:

Its ministry has added spiritual strength to our community and extends a hand of assurance and encouragement from counseling with both young and old, aiding in time of need from food, fuel, medicine, clothes, grooming items. . . . It is a go-between to the judge, police, lawyer, health doctor, the health department, the sanitation department, the AA, the rescue squad, the sheriff and his men, the YMCA with its directors and workers. . . . Its workers encouraged the youths to get better grades, discouraged drop-outs, taught character building, and held Bible teaching where God has a purpose for each life (3:40)

Miss Milam left the Mission Center in March 1965 to take up similar work in Wichita, Kansas. Miss Melva E. Hailman of First Baptist Church assumed the leadership role for two months. One member of First Baptist Church stated, "The Mission Center had served as a haven for the searching person . . . a person in need of encouragement, a student in need of a place to study and to meet friends, an individual needing the Word of Truth spoken by kind, Christian volunteers of First Baptist Church and other community workers." On April 17, 1963, the Mission Center in Spray became known as the Stanford Baptist Chapel. It was name Stanford Baptist Chapel in memory of two brothers. Alfred Leland Stanford was a Methodist minister, and John Monroe Stanford was a Baptist minister.

In the work of First Baptist Church, there were to be changes and additions as the thoughts turned to safety, new staff members, and renovations. On July 11, 1963, the deacons reported that the old bell and steeple would be removed from the church building and that the bell would be stored until a suitable place and design for its display could

be made. This decision was made after Jimmy Davidson reported that the weakened condition of the tower support was apparent.

The years of 1961-1963 were times of celebration and reflection for the Woman's Missionary Union since there were two anniversaries: the Seventy-fifth WMU Anniversary and the Fiftieth Anniversary of Girl's Auxiliary. There was a renewed dedication to the basic purpose for which the WMU exists — the promotion of Christian missions through world awareness, spiritual life development, Christian witnessing, and total sharing of possessions. The plan of work was called Aims for Advancement because the missionary imperative is "Go Ye" and "Go Forward."

The Seventy-fifth Anniversary Year began with a call to prayer, seventy five days of prayer and meditation just prior to and in preparation for the beginning of the new year, October 1962. During these days, groups of WMU members met in churches, in homes, at Camp Dan Valley, and at various places where a great spiritual strengthening was felt among those who participated. Month after month, an increased number of churches carried out the Aims for Advancement as regular programs. Three outstanding associational meetings were promoted during the year. In April 1963, all YWA groups were invited to the Leaksville First Church for fellowship and for a lecture with Dr. and Mrs. Cornell Goerner of the Foreign Mission Board (4:38). The Diamond Jubilee Celebration was extended over five years for many local Woman's Missionary Unions.

In October 1963, the First Baptist Church presented a skit entitled, "What Is an Anniversary?" Tribute was given to people and events that made Woman's Missionary Union a vital part of the Baptist heritage. In 1888, there were 1206 women's societies and children's bands united in the cause of missions. As a result, Woman's Missionary Union was born. Special tribute was given to Mary Webb, a crippled pioneer who organized women for missionary work;

Henrietta Shuck, a missionary to China who opened a school for Chinese children; Anna Graves, who accompanied her son to China for mission work; Anna Armstrong, the namesake for the Annie Armstrong offering for Home Missions; Martha McIntosh, who was named first president of the Executive Committee, and Lottie Moon, who spent forty years in China. In addition to people, tribute was given to the Sunbeam Band, Young Woman's Auxiliary, Royal Ambassadors, and Girl's Auxiliary. Publications such as Royal Service, World Comrades, and the Window of YWA played a vital role. Just as events in history were making headlines and changing the lives of people, the leaders of WMU were focusing on the Lord's work through missions in order to change countless lives. The women of First Baptist Church supported the work of WMU and joined with all members to support missions in prayer, commitment, and monetary contributions (5).

On February 16, 1964, at a special business meeting, the recommendation from the Mission Committee was to name Rev. Robert Medlin, a member of First Baptist Church, as pastor of Stanford Baptist Chapel. His salary and expenses would be paid from contributions received through Stanford Baptist Chapel. In November 1964, Rev. Medlin resigned as pastor. In January 1965, Jerry E. Harper, a senior at Wake Forest University, came to Eden to serve as pastor of Stanford Baptist Chapel (7).

In 1965, the recarpeting of the church auditorium was under study with the cost estimate of \$2500. This amount would come from a special offering. The carpeting was completed in 1966. Also in 1966, Duane Best returned to First Baptist Church as choir director after spending a short time at Emerywood Baptist Church. Previously, Mr. Best had served the church as choir director in 1961-1962.

In the winter of 1965-1966, Marvin Southard was having a fruitful ministry as pastor of the Mount Ed Baptist Church in Batesville, Virginia, and his wife, Lura, was teaching second grade at a nearby school. Since both were enjoying their work tremendously, it was difficult for them to conceive initially that God was directing the Mission Committee from the Dan Valley Association to invite them as a couple to minister at the Baptist Center. Marvin soon felt this call from the Lord, but Lura remained unsure of such a calling. While accompanying a group of the church youth to see the movie, *The Sound of Music*, Lura received a definite impression that she was to "Climb Every Mountain" in search of whatever avenues of service her Lord might have for her — beginning in Spray.

After a lengthy process to verify approval from the Home Mission Board of Southern Baptist Convention, the Southard family moved to Spray August 1, 1966. Beginning at that time, the week-day programs and the Sunday ministry were both coordinated under the sponsorship and direction of the Dan Valley Baptist Association, the Baptist State Convention of North Carolina, and the Home Mission Board of the Southern Baptist Convention. The entire ministry was called the Dan Valley Baptist Center, and the name Stanford Baptist Chapel was no longer used. First Baptist Church continued to act as the mother church to hold the membership of the baptized believers. Marvin Southard served as pastor, gave overall direction to the work, directed summer camps and Vacation Bible School, and worked with the older boys groups. Lura taught kindergarten for those children who would go to public school the following year and worked with children after school in clubs that included Bible study, crafts, and development of skills in all aspects of life. Both of them counseled with individuals and families. They worked to help meet the spiritual, social, and physical needs of the community (7).

An article in the *Greensboro Daily News*, Rockingham Edition dated April 4, 1971, entitled "Center Aims at Reaching Unchurched" contains a summary of the previous year's attendance. The average weekly attendance at Sun-

day School was 20 while the Worship Service averaged 30. Other activities showed a yearly growth. (7) Volunteers from First Baptist Church continued to support the work of the Mission. A few of the members of First Baptist Church who served faithfully at the Center during this time were: Newland and Edna Baucom, Wink and Mildred Stevens, Inez Burgart, Chris Hance, Dee James, Ruth Wrenn, and Gladys Pittman. Many others from First Baptist, as well as other Associational churches, gave sacrificially of their time and resources (7).

At a business meeting, on April 13, 1966, the Deliberations Committee presented a Spiritual Growth Program for the next five years in the five major areas of church services. The program included the following:

- 1. Increasing the church outreach
- 2. Developing our church members' Christian maturity
- 3. Developing our church's financial resources
- 4. Involving our church in meeting community needs
- 5. Involving our church in stewardship and cooperative world missions

With these five points, members expressed the familiar words, "All members — ministers." On April 12, 1967, the name of Committee on Deliberations was changed to The Church Council.

Phillip Russell was employed as Youth Director for the summer of 1967. This position was in cooperation with the State Program of Baptist Youth Corps. This year also brought the Neighborhood Vacation Bible Schools which were held in different areas of town with the enrollment of 15 - 23 children in each school. These schools were led by Sarah Wilkes, Scarlett Black, and Phillip Russell. These activities led by youths were considered one of the most significant growths of the church. One member commented, "It is a true expression of Christian love and beauty to see

these youths spreading the gospel."

On April 17, 1968, the Board of Deacons reported upon study by a committee that there would be no change in the name of the church due to the name change of the town from Leaksville to Eden. The only change would be the address to First Baptist Church, Eden, North Carolina, not Leaksville, North Carolina. At the same meeting the Board of Deacons authorized the trustees to buy the Mrs. J. B. Taylor lot adjoining the present church property for a price of \$16,000. Also, the request was that the summer student workers for Dan Valley Baptist Center be permitted to use the Taylor House for residence provided no other residence was available and provided that the church was legally protected during such usage.

On May 25, 1969, the church voted to help pay a part of the expense for Rev. and Mrs. Harry Wood to direct a program and activities for seventy-three children of missionaries during the Caribbean Mission Conference, Montego Bay, Jamaica, July 30 through August 6, 1969.

There was a growing need to expand the church staff. Miss Linda Baldwin was hired for a half-time position as Director of Christian Education. She was employed the other one-half time with Rockingham Community College. She began work on June 1, 1971, and resigned on February 1, 1972, to accept full time work at Rockingham Community College.

The new carpet had added beauty to the sanctuary, and now a gift of five chandeliers enhanced the auditorium for appropriate lighting and beautiful decor. The Durward King family gave the chandeliers to the church on October 27, 1971. In May 1972, the newly suspended ceiling was installed in the sanctuary, and the balcony ceiling was refinished at both levels. The chandeliers were installed on a dimmer system in the sanctuary and matching chandeliers were purchased for the two vestibules. New lights were nstalled at both levels of the balcony area. Recessed spot

lights for the pulpit area were installed. The attic over the sanctuary was cleaned out and insulated with fiberglass. The old attic fan louvers in the balcony ceiling were removed. In 1972, the sandblasting, painting, and water-proofing of the exterior brickwork of the main sanctuary building were completed. The soot blackened stone cornice of the Educational Building was cleaned by sandblasting. In order to maintain better temperature control in the sanctuary, the west wing of the main building was removed from the main heating system and a separate, domestic type system was installed. This improvement was to be a fuel saver and a step to preserving the sanctuary with its wooden furniture, paneling, piano, and organ. A new carpet was installed in the Sallie Grey Dunn Classroom and was purchased by the members of that class.

Redecoration of the auditorium was started on January 10, 1973, and it was completed for services on February 25, 1973. This work included repanelling the dado in both vestibules and the sanctuary, reframing the choir and baptistry opening, patching numerous cracks in plaster, replacing doors between the vestibules and sanctuary, reframing organ speaker chamber openings, reworking steps in both vestibules, and carpeting the vestibules.

Apart from the renovations, First Baptist Church was involved in many other activities. At a Quarterly Business Meeting on April 12, 1972, the church voted to give St. Moriah Holiness Church, whose building was destroyed by fire, several old hymnals. It was one year later in 1973 that 278 hymnals plus a pulpit edition were purchased for First Baptist Church. The hymnals were given in honor or in memory of designated individuals and had the same color scheme as the sanctuary. The green cover with yellow gold lettering and yellow gold edging on the pages added to the beauty of the sanctuary and to the praise of the Lord.

In 1973, Mrs. Linda Kallam joined the staff of First Baptist Church as the secretary. She has remained so faithful in her many duties, and one church member later stated, "Linda continues to see beyond her paper work to the public relations of working jointly with people who have special requests, needs, and prayers."

On January 6, 1974, Harry and Virginia Wood Day was held to honor them on their twenty-five years at First Baptist Church. A special program was held at the 11:00 A. M. Worship Service. Special messages were given by Dr. Ben C. Fisher, Executive Secretary-Treasurer of Education Commission, Southern Baptist Convention; Miss Kathryn Bullard, Director, Baptist Women, Baptist State Convention of North Carolina; and Mr. Carl Webb, Chairman, Board of Deacons, First Baptist Church. The special bulletin contained not only a biographical sketch of the Woods but also a special tribute. The tribute gave personal appreciation to the Woods and praise to the Lord for their contributions. The tribute read as follows:

... Harry and Virginia Wood are untiring in their efforts to spread the message of our Savior it is with a great deal of pride and pleasure that our First Baptist Church, joined by so many of their friends, give recognition and extend appreciation to our pastor and his wife for their devoted service to the First Baptist Church and our community.

Later in a business meeting on October 16, 1974, the proposal was made to give the parsonage to Harry and Virginia Wood upon their announced retirement on June 30, 1976. The resolution stated the purpose of the gift as follows:

WHEREAS Harry Wood has indicated his desire to retire from his pastor duties June 30, 1976, and WHEREAS Harry and Virginia Wood have lived in the same parsonage for over twenty-five years having reared their family in this house, and WHEREAS Harry and Virginia Wood have indicated their preference and strong desire to remain in the parsonage located at 558 North Henry Street, Eden, North Carolina after his retirement . . .

Now therefore be it resolved that the trustees of First Baptist Church, Eden, North Carolina, be authorized to deed the church parsonage to Harry and Virginia Wood upon their retirement June 30, 1976, as a gift from the church. (2)

With the death of Percy Johnson, the church sexton, on May 7, 1975, the church now had only Mrs. Bea Williams, who was only a part-time worker. According to church members, Mr. Johnson "had served faithfully in the role of sexton and had labored daily in his various other church assignments." Mr. Morris Brown was hired and worked on a part-time basis for several weeks. On July 13, 1975, he was employed full time.

The fifteen years were productive times with a new building, renovations, and additional programs. The Lord's work continued to grow as faithful workers labored together to see accomplishments.

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PLANNING THE FUTURE

1976-1989

The future of First Baptist Church would now be under new leadership that would bring additional programs, goals, and staff members. Commitment of church members to work with new leaders, to pray for church growth, and to seek directions for personal work in the church was evident in the years 1976 - 1989.

"Come Grow with Us" was to be the theme for the *Church Directory and Yearbook* in the years 1977-1978. This theme had its beginning years earlier. First Baptist Church had never ceased growing; each pastor with his congregation had sought to labor in the Lord's will and to reap harvests of benefits.

First Baptist Church in a called meeting on April 4, 1976, made former Pastor Harry D. Wood, Jr. Pastor Emeritus of the First Baptist Church of Eden, North Carolina (4). It was announced at that time that the transfer of the parsonage and land on Henry Street to Harry and Virginia Wood had been completed. They would continue to be sources of guidance and leadership for the church.

Rev. Ken Altom, who became minister of First Baptist

Church on April 5, 1976, set the tone for this new leadership in his message printed in the *Church Directory and Year-book*. The message stated in part:

Fellowship in a congregation means a great deal more than an occasional gathering for the purpose of socializing. The New Testament concept of fellowship indicates that Christians 'belong' to each other in Christ, 'having things in common for the purpose of sharing,' 'participate in a Christian lifestyle of worship and witness,' and 'have a close relationship which provides encouragement.'

The inward experience of fellowship gives us the privilege of being one in Christ through His Church. This experience of belonging identifies us as a body of baptized believers and it provides a channel of love and support. The outward experience of fellowship keeps us from being exclusive and isolated from the rest of the world. Because we have good news to share, we involve ourselves in the mission and ministry that Christ has given us to do. (1)

Music continued to be a vital part of worship. In 1976 the church began to study the need for a new organ. The choice would lie between a pipe organ and computer organ. On April 13, 1977, Duane Best reported that several trips had been made to nearby towns of Greensboro, Danville, Winston-Salem, and High Point to listen to pipe organs and electronic organs. In a called meeting after worship on June 25, 1978, Carl Webb, chairman of deacons, recommended that "we (the church) purchase an Allen computerized organ... at the quoted price of \$19,455.00." This total price included monies needed for wiring and installation of the amplification system. According to the Church Minutes, the payment for the organ would be as follows:

Monies for this purchase would come from the organ fund and undesignated funds, except that donors to the organ fund would be canvassed, and any contributions which were intended specifically for a pipe organ would be refunded to donors if desired, or continue to remain in a pipe organ fund, not to be used for the Allen organ. (5)

Other facilities were being changed and improved. In April 1976, George Zeiglar reported that the parking lot at the Educational Building had been paved and that lights were installed.

The new focus on growth was also a more visual approach in July 1976 when Carl Webb reported that two signs with the slogan, "Come Grow with Us," and the name "The First Baptist Church of Eden" had been purchased for \$40 and had been placed in appropriate areas. This witnessing through visual participation was increased as the church voted to spend \$50 for a full page advertisement in the Football Home Game Program for Morehead High School.

Transportation became a vital issue as Elmer Wrenn and Sam Going expressed a need for a 15-20 passenger bus or van to be used by all groups for meetings, recreational needs, and special programs. "Senior members, youth, and staff would benefit from the use of this van," stated Elmer Wrenn. He envisioned a ministry where people could be brought to the church each Sunday in such a van. On August 14, 1977, in a called meeting after the morning worship, Bob Wilkes read a recommendation from the deacons that "the church purchase a GMC 12 passenger van with air conditioning at a price of \$7,100.00." The church van was to serve many purposes in the ministry. Elmer Wrenn reported in January 1979 that the church van was being used to transport children to church school for the mentally retarded. Also in 1979, another step for easy access to the van was installed.

In July 1976, Ken Altom reported that a drama group was being formed in the church family. The drama was written by Ken and was presented on September 26, 1976. Other activities were bringing the church family to work more

closely together. In October 1976, Ken stated that a committee of the church had been looking into coordinating with eight other churches of the community a ministry to reach retarded children. The WMU supported the effort and Lib Pace and Bea Taylor were appointed as the teachers. A love offering was taken on November 7 to support this ministry.

Routine maintenance of the church building continued. The folding doors between the pastor's office and the church secretary's office were removed and replaced with a wall and a single door. The hallway door to the pastor's office was replaced with a sturdier door. Locks were installed to permit adequate privacy. The leaking gutters on the breezeway between the two buildings were replaced; rotted woodwork was replaced; new heavy duty aluminum gutters were installed; and the breeze-way was repainted. The windows and some exterior trim of the office wing of the sanctuary building were repainted. With the approval of the Board of Deacons, tumbler barrels of exterior locks of both buildings were changed to improve the security of the church properties. In the sanctuary, two back pews under the balcony were relocated to the front. Seventeen chairs were put in their place temporarily for additional seating capacity. Later a back row pew was ordered and put in place in January 1978 (11).

The Homebound Tape Ministry began in 1976. Marvin Southard announced that the tapes were available for the homebound ministry, and Elmer Wrenn and Dr. Gerald James provided the equipment at Rockingham Community College for this ministry. Later First Baptist Church secured the necessary equipment.

A closer fellowship among church members, deacons, and pastor would be shared through the new Deacon Ministry Plan. Bob Wilkes shared with the members at the Quarterly Church Conference on January 19, 1977, the purpose of the Deacon Ministry Plan. Under this plan, each deacon would be given a specific list of members who would be under his

watch care.

On January 30, 1977, David Cooper resigned as pianist. He was presented a remembrance bracelet and honored with his picture on the back of the bulletin. One member stated, "David has ministered to the members of the First Baptist Church through his exceptional talent at the piano. He has served the Lord faithfully, and we wish him much success as he continues his formal education."

Planning for the future was evident as Ken Altom recommended that a Long Range Planning Committee be formed to determine the future needs, goals, and plans for First Baptist Church. This project would take four to six months for the committee to give a plan of action for the next three to five years. The committee for this plan was comprised of the following church members: Bob Hair, Laura Stegall, Gerald James, Susie Wilkes, Classie Eggleston, Elmer Wrenn, Ray Lewis, Laurie McCall, Jim Pittman, Tommy Ogburn, Margaret Brown, Wendy Shields, Jane Going, Toby Hance, Lib Pace, and Bob Wilkes. The minister, Ken Altom, served with the group and in August 1977, when Carroll Harris was called as Minister of Music and Education, he was added to the group. Bob Hair was elected as group leader and served until October 1977 when Bob Wilkes was then elected leader. Additional job responsibilities caused Bob Hair to give up the leadership position. Areas of concern included the following: church programs, church organization, stewardship and finance, mission awareness and action, and church properties. [See the Report of the Long Range Planning Group in the Appendix.]

Earlier the church bell had been stored in the basement. Church members felt that the bell was an important part of the church history and should not be hidden and silent. In July 1977, Jack Burgart sketched plans to place the bell in a structure near the front of the church.



Original Church Bell Relocated in 1977

The Committee on Additional Staff recommended on August 8, 1977, that Mr. Carroll Thomas Harris be called as Minister of Music and Education. He resided in Reidsville and was born in Shelby. At that time, his wife, Jane, was teaching in Reidsville and their son, William, was ten years old. On August 10, with Duane Best conducting, Carroll sat in on a choir rehearsal and met the members of the choir. The church officially called Carroll Harris on August 14, 1977. In October, the Buildings and Grounds Committee reported that two previously unused classrooms in the Educational Building were remodeled and furnished as an office for Carroll Harris.

At the close of the morning worship service on August 6, 1978, Dr. Ken Altom submitted his resignation to be effective September 9, 1978. He had accepted a call to the First Baptist Church of Kannapolis, North Carolina. Dr. Clifton Allen was called on September 10, 1978, to serve as the interim supply pastor. It was a short time before Carroll Harris, Minister of Music and Education, announced his resignation on October 1, 1978, to be effective on October 31,

1978. These losses in the church were deeply felt; however, one church member stated, "The Lord has now shifted more of His work to capable leaders of First Baptist Church. We have always sought His will and church members will strengthen their zeal for His ministry."

There were so many areas for ministry both in the church and in the community. In January 1979, the open discussion at the Quarterly Church Conference concerned a request for a linen closet space to serve the Cooperative Christian Ministries. First Baptist Church offered the space for this linen closet.

Following the 11:00 o'clock worship service on March 18, 1979, Dr. Toby Hance, Chairman of the Pastor Search Committee, presented the name of Rev. Harry C. Smith as pastor for the church. Rev. Smith, a native of the Washington, D.C. area and a graduate of High Point College and Southeastern Seminary, was unanimously accepted. At the time of his calling, he was pastor of the North Fork Baptist Church of Virgilina, Virginia. The Chamberlayne Baptist Church in Richmond ordained Harry C. Smith. His wife, Joy, is a native of High Point, and they have two sons, Jimmy and Scott. While serving as pastor at First Baptist Church, Harry received his Doctor of Ministry Degree from Drew University.

In April 1979, Providence Baptist Church requested the deed to their property, and in July, the paper work for the transfer was completed. At the same Quarterly Church Conference in April, an Associate Minister Search Committee was appointed (7).

At a called Church Conference on June 1, 1980, Doug Phelps, Chairman of the Associate Minister Search Committee, recommended that the church accept John Frye for the position of Associate Minister. The church voted unanimously to approve the selection. John, his wife, Vicki, and daughter, Hannah, soon joined the church family. On July, 16, 1980, John made a request to be ordained, and the

Ordination Service was held October 26, 1980. A son, Joshua, was born in November 1982.

At the Quarterly Business Meeting on July 16, 1980, the Rockingham County Library Board requested the title to land located immediately behind the Library Building on Boone Road. A recommendation from the trustees to grant this title to the Library Board was presented (8).

In 1980, Harry Smith explained the ACTION Campaign that he would like to see started by the Sunday School. ACTION is a program involving door-to-door contacts to enroll those who do not attend a weekly Bible Study. The church voted to become involved in this program.



A special service was held on the church ground at 9:30 A.M., September 21, 1980, to dedicate the new flag pole and to raise the American and Christian flags to the glory of God and in memory of Elmer Wrenn. Music was provided by the church choir and Vicki Frye, soloist. The message of dedication was given by Harry C. Smith, pastor.

The ministry of First Baptist Church was soon to be carried to Germany. In 1980, Harry and Virginia Wood had

accepted a call to Bethel Baptist Church in Frankfort, Germany. In January 1981, Harry and Joy Smith were invited to the church in Germany to hold revival services. The deacons unanimously recommended that the trip be authorized by the church.

Generous donations in the form of memorial gifts and trust funds enabled First Baptist Church to improve the facilities and to plan other activities. The Sally Grey Dunn Memorial Fund was to be used by the Long Range Planning Committee for furnishings in the Sally Grey Dunn classroom. Also, John Smith had established a \$25,000 perpeptual trust fund where the interest would provide needed monies for various projects.

John Frye, reporting for the Music Department in July 1981, stated that a Hand Bell Choir had been started. In October, John reported that a Christmas Cantato would be presented with a "singing Christmas tree" set up in the sanctuary. The Music Program continued to grow. A new Children's Choir was started. Christmas 1981 was memorable since the Adult Choir did sing its cantato from a large Christmas tree that reached the ceiling of the sanctuary. Two services were held for a packed audience. More growth in the music programs was to be seen as John reported in January 1982 that the new puppets had arrived and that the puppet ministry would begin in a few weeks.

Jane Sugg, Chairman of the Missions Committee, requested on July 25, 1981, that members of First Baptist Church of Eden sponsor a Southeast Asian refugee family. The request was that funds for sponsorship of the family come from donations rather than from the church budget. The membership agreed to sponsor the family from Laos. The family was the Thongphounphims and consisted of a young married couple and three children, one child who was born in Eden. The husband soon became employed and shortly became self-sufficient. The family attended church regularly and were professing Christians (9:35). The refugee

family moved to High Point on October 15, 1983.

In the summer of 1982, Backyard Bible Clubs were held. The first, led by Susan Bunch, was held at the home of Bob and Louise Wilkes. There were other clubs that met during the summer months. Leaders stated that "neighbors were pleased that the interest spread to all age groups. ...many adults picked up their Bibles and joined in the fellowship of the Lord's work."



Rear View of Church 1989

Renovations continued to be a part of the Long Range Planning Committee. In July 1982, Toby Hance reported at the Quarterly Business Meeting that plans were underway to complete the furnishings of the church parlor later to be named Sallie Grey Dunn Parlor and to pave the parking lot back of the church. In October, Bobby Ziglar gave the paving of the back parking lot as a gift to the church.

At a called Church Conference on August 29, 1982, after the worship service, the recommendation by the deacons was that First Baptist Church support a proposal to help finance a multipurpose building to be constructed at Camp Dan Valley. Each church member was to contribute \$5.00 per person, per year for three years. At the same meeting, Toby Hance made the announcement that pew Bibles were being ordered and members who wished to give them as memorials may do so with a price of \$7.50.

The church ministry continued to grow. In July 1983, John Frye reported that the Muppet Tour into Virginia had been arranged by Harry Smith and would be August 7-13. Other areas of the ministry would grow as the Sarah Wilkes Memorial Fund would be used for the nursery, youth, and benevolence.

In keeping with the Baptist stand on the use of alcohol, the motion was made by Jack Fleming on September 19, 1983, that the church take a vote concerning the opening of the ABC store in Eden. At a called Church Conference, October 30, 1983, and by secret ballot, First Baptist Church voted to take a stand against the proposed ABC store in Eden. The motion stated that First Baptist Church go on record as being opposed to the establishment of an ABC Liquor Store in Eden (6).

The Music Report on April 11, 1984, showed that the choir had been working on the Easter Cantato which was a joint effort with Spray Baptist Church under the direction of John Frye. Also, plans were being made to purchase a new piano for the sanctuary, possibly through memorial gifts and special donations. Also, the report indicated that the Children's Choir participated in the Rockingham County Children's Choir Festival.

In addition to the growth of the music programs, the Homebound Tape Ministry had flourished. The growth was noted in the number of people served and the many volunteers from First Baptist Church who carried the tapes to the homes and later picked them up. Video cassette recorders and other equipment had been purchased to meet the needs for the ministry.

Modern technology had now "invaded the churches"

when plastic disposable communion cups were to be used for the Lord's Supper. At the Quarterly Church Conference in April 1984, the decision was made to use these plastic cups for convenience and for sanitation.

In July 1984, several members of First Baptist Church volunteered their time and talents for the Aiken Road Mission. Harry Smith volunteered to preach an early morning service before he delivered the 11:00 A.M. Worship Service at First Baptist Church. Workers from First Baptist Church aided in the Sunday School and various programs. Several people spoke at the Aiken Road Mission on Sunday nights. Even though Dick Shelton reported in early 1985 that Aiken Road Mission had a membership of 43, the Mission was not constituted as a church.

Recognitions, special events, and various projects were placed on the church calendar for the 1985 year. On February 3, 1985, the WMU met for breakfast to honor Mrs. Betty Ratliff. Betty was a dedicated Sunday School worker, faithful WMU supporter, and a "radiant Christian who witnessed through her constant concern for her church and for the Lord's work in every phase of the ministry." In July 1985, Harry Smith would be away for the month at Drew University to work on His Doctor of Ministry. Upon his return, the church voted to support his project which would involve the establishment of Extended Families. These Extended Families would meet regularly for Bible study, prayer, and discussion; and they would involve approximately 16 - 20 people in each family.

The year of 1986 would bring many memorable events; however, the two celebrations, the One Hundreth Birthday of WMU and the Sanctuary Centennial were times of praise for the Lord's many blessings upon First Baptist Church of Eden. On February 22, 1986, the Woman's Missionary Society met in the same house at 610 Henry Street where the first meeting had occurred on February 22, 1886.

On October 5, 1986, the Homecoming Celebration was in

praise and gratitude for the Lord's blessings during a century of worship in the beautiful sanctuary of First Baptist Church. Dr. Harry Smith as pastor expressed the true feelings for the occasion in his welcome to the members and visitors. He stated:

Thousands can testify that Jesus has been here as they have gathered for Sunday worship, wedding worship, and funeral worship. We know in our hearts that The Person of Jesus and the people of God make this place great, but we also acknowledge that the beauty of the surroundings greatly enhance our worship experiences. We thank God for giving us such a beautiful sanctuary. We pray that we might be such good stewards of this blessing that in another century people will come together to celebrate a two hundred year anniversary of our holy place of worship. Even as we look back to our wonderful past, let us look forward to a glorious future. Let us lift up our Lord Jesus Christ in all that we say, sing, think, and do. Let us not rest on our laurels but rather press on in the Lord as we reach toward the goal for the prize of the high calling of God in Jesus Christ. (10)

Dr. Harry Smith delivered the homecoming message entitled "On This Rock." Family members of former pastors were recognized during the service. Pastor Emeritus Harry Wood and former pastor Dr. Ken Altom spoke to the congregation via audio tape. Mayor Weldon Cox, a member of the church, presented a plaque from the city commemorating the One Hundredth Anniversary of the sanctuary. Music was provided by the First Baptist Church Adult Choir, conducted by Associate Pastor John Frye, and accompanied by a 13-piece orchestra with players from Chapel Hill, Greensboro, Reidsville, and the home church. A commemorative medley honoring B. B. McKinney who was born the year the sanctuary was built was sung. Lunch was served on the church grounds where church soloists and small ensemble groups sang (3).

At a called Church Conference on November 2, 1986, John Frye officially resigned from First Baptist Church to accept a position at Eastside Baptist Church, Marietta, Georgia. Tim Taylor would serve as the Interim Choir Director. Shortly, on February 22, 1987, the Search Committee recommended that Rev. Maurice (Buddy) Barnett be called as the Associate Minister. Buddy Barnett came to Eden from First Baptist Church in Sparkman, Arkansas, where he served with the Music/Youth Program. His wife, Janada, and sons, Lee and Andy, were welcomed into the fellowship of First Baptist Church.



Play Yard 1989

First Baptist Church had been very active in various mission endeavors. Now these missions would literally "reach around the world." In March 1987, Harry Smith, Bob Wilkes, and Elvina Elliott joined other church members from Spray Baptist Church for a mission trip to Chile. While there, our missionaries found that church worship, home visitation, and other group gatherings offered many opportunities for the Lord. Later in February 1988, the

Brotherhood of First Baptist Church sponsored Bob Wilkes, Dick Shelton, and Jack Burgart to go to Holland to aid in the renovation of a church building. An offering was taken to defray expenses for both of these mission trips.

Members of First Baptist Church have been very receptive to changes, modifications, and suggestions for the continued growth of the Lord's work. The traditional prayer services had been changed to catered meals at 5:30 P.M. followed by Prayer and Praise Service. The yearly committees had been changed to a rotating basis where members could serve one, two, or three years. Vacation Bible School workers were being carefully trained to reach more children and enlist more adult workers. Children's Church offered a worship service for the preschoolers. These areas and other programs were involving more people in the Lord's ministry.



Church Bus and Van 1989

At the close of the worship service on March 20, 1988, Dr. Harry Smith submitted his resignation to accept a call to White Oak Baptist Church in Greenville, South Carolina. Jack Fleming, chairman of the deacons, responded for the



State of North Carolina Department of Cultural Resources Division of Archives and History

This is to certify that FIRST BAPTIST CHURCH **EDEN**

has been entered in

THE NATIONAL REGISTER OF HISTORIC PLACES

by the

United States Department of the Interior upon nomination by the State Historic Preservation Officer under provisions of the National Historic Preservation Act of 1966 (P.L. 89-665).

The National Register is a list of properties "significant in American history, architecture, archaeology, and culture - a comprehensive index of the significant physical evidences of our national patrimony." Properties listed therein deserve to be preserved by their owners as a part of the cultural heritage of our nation.

Director, Division of Archives and History

State Historic Preservation Officer

March 22, 1989 Date

congregation in the reluctant acceptance of the resignation but wished Harry God's blessings in his new work and gave expressions of love and gratitude to him and his wife, Joy.

Preparations were being made to consider the sanctuary of First Baptist Church for the National Register of Historic Places. On March 20, 1988, Lib Ogburn presented the following resolution:

WHEREAS, the First Baptist Church of Eden was founded in 1839; and

WHEREAS, the existing sanctuary building of the First Baptist Church of Eden was constructed in 1886; and

WHEREAS, the sanctuary building has played an important role in the history of Eden, both as a place of worship and as a monument to the glory of God; and

WHEREAS, the Eden Historic Properties Commission has requested that the sanctuary building be listed on the National Register of Historic Places; and

WHEREAS, the First Baptist Church of Eden believes that the use of maintenance of the sanctuary building should not be limited by virtue of its history; that being listed in the National Register of Historic Places will in no way set such limitations that would adversely affect the interest and purposes of First Baptist Church of Eden in the exercise of religion or otherwise; and, the Eden Historic Properties Commission has acknowledged this belief and stated its intention not to advocate any such limitations;

IT IS HEREBY RESOLVED that the sanctuary building of the First Baptist Church of Eden may be listed on the National Register of Historic Places, and that the appropriate church officers are hereby authorized to take any reasonable and necessary actions for the purpose of cooperation with the Eden Historic Properties Commission to carry out this purpose. (2) On May 15, 1988, Dr. L. H. Hollingsworth, a retired minister from Winston-Salem, was called as interim pastor. Dr. Hollingsworth immediately won the love, admiration, and respect of the congregation with his inspiring messages and genuine concern for all people. The praise given to the Lord and to him was "that Dr. Hollingsworth picked us (the church) up as his family and held us with deep concern and prayer."

The ministry of the church was soon to have a new visual image. Toby Hance reported in July 1988 that the Laura Hicks Estate Bequest of \$10,000 was to be used for a church grounds Bulletin Board. The Bulletin Board was erected in December 1988 to display the weekly events of the church.

The fall months of 1988 brought various activities as church members continued to lead in the Lord's work since the church had no full time pastor. In December, Dr. Toby Hance, Chairman of the Pastor Search Committee, announced that Dr. Cris Cannon of Siler City had been recommended as pastor and would deliver a presentation sermon on January 8, 1989. Dr. Cannon was unanimously



Church Bulletin Board Erected December 1988

elected as the new pastor, and he assumed his duties March 1, 1989. Dr. Cannon with his wife, Vickie, and their two children, Katie and Holly, reside at 506 Moir Street, Eden. The church would again be blessed with a leader who willingly shared with the members his interests, dedication, and zeal for all phases of the church activities. He came at a time when the church was planning for the anniversary celebration of the hundred and fifty years of First Baptist Church. Truly, the theme, "Come Grow with Us," had become a reality through this new leadership and through the many other dedicated workers throughout the church.

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SHARING THE HARVEST

A church leader is one who is willing to accept a divine calling, to labor in Christian love and understanding, to listen with patience, to lend an extra hand, and to define success as a gift from God. To acknowledge these leaders is to say the harvest at First Baptist Church is richer because each leader planted the seeds with prayer, dedication, and love. As leaders, "they entered the church to worship, and they departed to serve."



JOHN ROBERTSON Pastor 1839-1846: 1852-1855

Elder John Robertson, son of John Robertson, Sr., was born February 3, 1805, in Rockingham County. He married Catherine, daughter of Alexander Lemons and Sarah Grant, in 1824. Their children were Margaret, Joseph H., Thomas B., John K., William A., and Martha A.

John Robertson was determined to tell mankind of God's love for each person. He also was tending a farm. Frequently he was consulted by those who needed various types of advice. He was a legal guardian of the son of a deceased friend and frequently witnessed documents for friends. His world extended from Hillsborough westward to Iredell, Yadkin, and Wilkes counties in North Carolina and north to Henry, Patrick, and Floyd counties in Virginia.

Elder Robertson was considered by his peers to be "a man of strong natural mind and gifted in public speaking. He was a strong debater, 'mighty in the Scriptures,' a good preacher, and quite successful in conducting protracted meetings."

The Robertsons lived near one of their sons in Surry County. They were laid to rest in the church yard of Antioch Church. John Robertson died April 22, 1880. Catherine followed him in death October 7, 1884.



DANIEL GRAY TAYLOR Pastor 1847-1848

Daniel Gray Taylor, eldest son of Reuben Taylor and Nancy Powell, was born in Henry County, Virginia, August 20, 1821. His education came from the old field school near his home and eight months at a boarding school in Sandy Ridge, North Carolina, where the preacher was a Presby-

terian minister.

On September 9, 1841, Daniel Taylor and Martha King, daughter of Joseph Seward King and Dorothy Clanton, were married. Of this marriage, nine children reached maturity, six of them boys. Three of the sons were later members of the Leaksville Baptist Church.

When Daniel G. Taylor left the Beulah Association and the Leaksville Church, he accepted the call to the Mayo Church as pastor. He remained there as long as his energy would allow. At times he would be employed as a domestic missionary in Henry, Patrick, and Floyd counties by the State Missions Board. In 1858 seven churches of the Strawberry Association withdrew to organize the Blue Ridge Association. Taylor was the Moderator for eighteen years. He served also Providence, Ayersville, Beaver Island, Peter's Creek, and Oak Ridge in North Carolina.

Daniel G. Taylor, after some years with health problems, died on March 30, 1890, the forty-fifth anniversary of his baptism. He was buried in the Mayo Baptist churchyard.



GEORGE HENRY CHAPLIN Pastor 1848-1851

George Henry Chaplin was in Leaksville by 1844 when he transferred his Church Letter from the Danville Baptist Church. He was born August 23, 1826, to William Ratliff Chaplin and Elizabeth Henderson Jones, of Danville, where his father was an attorney. In 1847 young Chaplin married Frances Jefferson,

the daughter of Zachariah Strong and Ruth Smith.

In 1856 the Chaplins moved to Carroll County, Virginia. The nearest Missionary Baptist Church was in Meadows of Dan in Patrick County, so the family attended that church. Chaplin was pastor two of those years. Because of the distance and bad winter roads, Chaplin began to hold worship services nearer his home wherever possible. In 1878, he organized the Stone Mountain Missionary Baptist Church and was the pastor until his death.

During the Civil War, George Chaplin volunteered in the Confederate Army in Company I, 45th Virginia Infantry. He left his wife to care for their two daughters, the farm, and the orchards. As providing shoes for the soldiers became a necessity, Chaplin was released from duty to prepare leather for the army.

In later years Chaplin was postmaster while continuing his church work. His death was on February 1, 1897, at the home of his son-in-law, Grant Marshall. He was survived by two daughters, Eliza Ruth Marshall and Nannie Strong Turner.

Reverend R. E. White, a later pastor of the Leaksville Church, said of Pastor Chaplin, "...he possessed a mind of native brilliance and was a forcible gospel preacher. He had a remarkable familiarity with the Scriptures, and his sermons were simple, sound, logical..."

ROBERT HURT

Pastor 1856

Little information is recorded about Elder Robert Hurt. He was probably from a well known Hurt family in Southside Virginia. For three generations there were Hurt Baptist ministers, almost all with large families.

The most active Hurt minister in the Roanoke Association from 1851 to 1866 was Robert S. Hurt. The earliest recorded date about him was a marriage bond dated 16 January 1837. The bride was Levina Echols, daughter of David Echols. On 16 February 1865, Elizabeth A. Ferguson became his second wife. The minister was Rev. W. S. Penick. The last date was 1866 when Hurt was Clerk for the 1866 session of the Roanoke Association. From 1851 to 1860, Hurt preached and served as Clerk. During the Civil War the "Reverend Robert S. Hurt from Mississippi was excused by the Danville Church from presenting a letter 'owing to the presence of the enemy." Two other pastors of Leaksville had ties to the Roanoke Association for the same period. They were S. G. Mason and W. M. Ferguson. Ferguson had delivered the Associational Sermon three times and been Moderator twice when Hurt was Clerk.

It seems very plausible that Robert Hurt and Roberts S. Hurt were the same person. Possibly he was the son of a Hurt from Virginia who migrated south. Perhaps he was the son who returned as an adult, stayed for thirty years, and then returned to Mississippi.



WILLIAMSON MILLNER FERGUSON

Pastor 1857-1864

Williamson Millner Ferguson was born February 22, 1822. His first pastorate was with the Danville Baptist Church from February 1852 until June 1854. On January 18, 1853, Rev. Ferguson and Adelaide Amelia Watkins were married.

In the Roanoke Association, Ferguson was a prominent figure. He delivered the Association Sermon three times and was Moderator once. Ferguson's work extended into the Strawberry Association until his church joined six others in organizing the Blue Ridge Association in 1858. He also served the Mayfield Church in Rockingham County for several years as well as the Leaksville Church. Pastorates in Pittsylvania were with Cascade, Country Line, Sandy Creek, Wet Sleeve, and Pleasant Grove. He also held school classes for neighbors.

The Danville Church people found Rev. Ferguson to be "quiet and unassuming in his manners, amiable and affectionate in his disposition." The people of the Leaksville Church proved their love and respect for their pastor in his lengthy final illness after only twelve years of service in his Master's vineyard.



FREERE HOUSTON JONES Pastor 1864-1867: 1870-1873

Freere Houston Jones, son of Jonathan and Hannah Jones, was born September 4, 1836, in Yadkin County, North Carolina. On February 18, 1864, Jones married Emma Brown of Person County, whose parents were Green W. Brown and Elizabeth Coleman, of Virginia. The children of this

union who reached maturity were William Houston Jones, Mrs. C. G. Jones, Mrs. H. L. Morrison, and Miss Minerva Louise Jones.

Jones attended the local schools prior to being a student at the Beulah Baptist Male Institute while Rev. Lewis H. Schuck was headmaster. Jones was called home while teaching in Tennessee because of his father's death. Jones was licensed in 1857 and was ordained in 1859. The Civil War having begun, Jones became a domestic missionary of the Yadkin Association among the soldiers encamped in eastern North Carolina. His next employment was as a missionary by the Beulah Association, and later Reidsville became his home.

In 1885 Reverend Jones accepted a call to Chatham, Virginia, and the Roanoke Association. Using the same gifts of executive ability, discipline, and organization which he cultivated in North Carolina, he became known as "The Church Builder" in Virginia.

Rev. Jones returned to Reidsville where he continued his services to individual churches, to the Associations, and to the State Convention for several more years. His death occurred on December 1, 1911, and he was buried in the Green View Cemetery in Reidsville with other members of his family.

R. N. LEE Pastor 1868

R. N. Lee was born June 19, 1820, near Lynchburg in Campbell County, Virginia. Thirty years later he began his Christian calling in Pittsylvania County. It is possible that while he was there, he helped organize the Mayfield Baptist Church in Rockingham County. Lee was ordained in 1855 and moved to Petersburg where his service was with the Middle District for the most part.

After the Civil War, Elder Lee was employed by the North Carolina Baptist State Convention as a domestic missionary and assigned to the Beulah Association working from the Mayfield Church in 1866 and from the Leaksville Church in 1868.

Elder Lee coped with two personal problems in his life, the death of his first wife and his own poor health. He married a second time and accepted a call from western Tennessee. Lee died there September 16, 1873.

SAMUEL GRIFFIN MASON

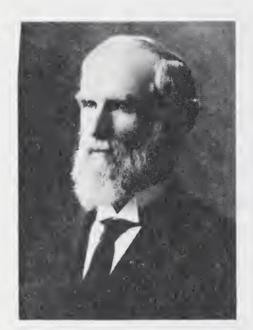
Pastor 1868-1869

Samuel Griffin Mason was born in Bedford County, Virginia, to Lewis and Elizabeth Mason on March 1, 1813. In early years he was "born again" and believed he was called to teach. He was teaching in Franklin County when Rev. John Kerr urged him to enroll at Virginia Baptist Seminary (now University of Richmond). Mason took the advice and graduated in 1837. In 1841 Rev. Mason married the daughter of Archer A. and Elizabeth Davison.

After pastorates in Kentucky and at First Baptist in Petersburg, Virginia, the Masons moved to Halifax County in 1857. Two years later Mason crossed the state line into Caswell County to become pastor at Yanceyville and Trinity Churches. He was soon a leader in the Beulah Association and in the Baptist State Convention where he accepted the presidency for one term.

In 1873 Rev. Mason returned to south side Virginia and continued his ministry there. His career came to a close as an evangelist under the State Mission Board.

Rev. Mason had a serious ankle injury in the spring of 1888. For months he had much pain. "After surgery in Richmond, Samuel G. Mason met his Maker on January 26, 1890."



PATRICK HENRY FONTAINE Pastor 1872-1882

Patrick Henry Fontaine was born September 18, 1841, in King William County, Virginia. He was the son of Reverend William Spotswood Fontaine and Sarah Aylett. He was educated at Rumford Military Academy and at the University of Virginia. At the age of fourteen, Fontaine accept-

ed Christ as his Savior and was baptized.

In the first two years of the Civil War, young Fontaine was First Lieutenant of Carter's Battery, King William Artillery. After his ordination in 1863, he served the last two years as Chaplain of the 53rd Virginia Regiment, Pickett's Division.

When the War ended, Fontaine joined his parents in Greensboro where they had come as refugees when their home was destroyed by the Union soldiers. Here he wooed and won Annie Elizabeth Redd of Martinsville, Virginia. During the first year Rev. Fontaine preached to the Greensboro Baptist Church and others in the county without pay. As a leader in Rockingham County, he was effective in the call for prohibition. From 1883 to 1894, Fontaine lived and worked with the Roanoke and Dan River Associations in Virginia.

Fontaine was well-rounded in his knowledge of literature, history, botany, biology, and physical sciences. He patented several useful mechanical inventions which were a source of income. Yet "the Bible, his churches, and his preaching always came first in his thoughts and work."

In 1894, the Fontaine family returned to Person County in North Carolina where they bought a 100-acre farm. It was here that Rev. Fontaine died March 29, 1915, of pneumonia.



ROBERT DANIEL HAYMORE Pastor 1883

Robert Daniel Haymore was born in Surry County, North Carolina, in 1840. Prior to the Civil War, he was a student at the Beulah Male Academy before he entered more advanced schooling.

Pastor Haymore chose Miss Charlotte A. Reid for his wife. Of this

union four sons were born; namely, Nathan, Robert, Jerman, and Nicholas.

The ministry of this workman began as a pastor and missionary in border counties of North Carolina and Virginia, where he served in the Blue Ridge and Roanoke Associations. His pastorates included Rocky Mount, Virginia; Bristol, Chattanooga, and Greenville in Tennessee; and Mount Airy, North Carolina. Mt. Airy became his final home with his church and his farm nearby and with a large response to evangelistic calls. Death came to Rev. Haymore on June 6, 1909, just hours before he was to begin a revival at Laurel Grove Church beyond the Blue Ridge.



JAMES BRANTLEY RICHARDSON

Pastor 1884-1889: 1893-1894

James Brantley Richardson, son of the Reverend Noah Richardson, was born in Moore County, North Carolina, on June 16, 1839. He attended high school in Carthage and graduated from Wake Forest College in 1861 with his Bachelor of Arts de-

gree, in 1866 with his Master of Arts, and in 1894 with his Doctor of Divinity.

Dr. Richardson was a teacher as well as a clergyman. He served churches in the counties of Moore, Anson, Union, Rockingham, Catawba, McDowell, Forsyth, Davidson, and Guilford. Some of his pastorates were in the larger towns, yet he never neglected the weak and needy churches. From 1875 to 1878, Richardson was the Corresponding Secretary of the State Mission Board during the last years of Reconstruction when the Mission Board was trying to revive the programs wrecked by the Civil War. As corresponding secretary, he wrote several denominational tracts, such as "Position of Baptism in Bible," "Lord's Supper," and "Evils of Infant Baptism."

Mrs. Nell Fagg Stone, a member of the Leaksville Church, related that their family looked forward to the week-ends when Dr. Richardson "stayed at our home." She recalled him as a kind and gentle man and one whom the family loved.

Sometimes at least one of his daughters, Miss Floy, would come with him to Leaksville. It was here that she met the young dentist who had begun his practice. Miss Floy Richardson and Dr. E. E. Richardson were married and lived here the rest of their lives. Their four sons grew up in Leaksville, and each became a dentist.

JOHN E. McCOWN Pastor 1889-1891

John W. McCown, son of Joseph McCown and Pamela Hughes, was born February 24, 1833, in Putnam County, (West) Virginia. He entered Richmond College in 1853. There he and Charles Crawford Chaplin, younger brother of George H. Chaplin, became life-long friends. In 1857 the two graduated, and on July 5 McCown was ordained.

Soon the young minister married Katharine Johnson, daughter of Fullerton Johnson and Mary Neal. Mary Neal was the granddaughter of Elder Griffith Dickinson of Pittsylvania County. Their children who survived them were Mrs. Charles Winston, Mrs. Carter Helms Jones, Mrs. Louise Czapskip, Mrs. John Hart, and Albert McCown.

When the Civil War began, Rev. McCown organized a company for service in the Confederate Army. Shortly afterward, he became a chaplain in Zollicoffer's Brigade. After the War, McCown held pastorates at Gordonsville in Orange County, at Bowling Green in Caroline County, and at Glade Spring in Washington County. He held two pastorates outside of Virginia, first at Leaksville and later at Richmond, Kentucky. His alma mater honored Rev. McCown with the degree of Doctor of Divinity.

Dr. McCown developed a throat condition in his last ten years of life. It became necessary for him to relinquish pastoral duties. On January 5, 1910, Dr. McCown died in Richmond.

ROBERT EVERETTE WHITE

Pastor 1889-1901: 1913-1917

Robert Everette White was born in Petersburg, Virginia, February 5, 1863, the son of Robert W. and Sarah F. White. He was married to the former Minnie Louise Devesberry. They had two sons, Robert and Wallace, and five daughters: Mrs. R. B. Guest, Mrs. R. B. Morgan, Margaret, Constance, and Eunice White. White was educated in the public schools of Richmond and began his Christian work in YMCA's. His ministries included: Assistant Pastor, First Baptist Church; and Pastor, Moffett Memorial Church, Danville, Virginia. He also served in the Blue Ridge Association at Stuart, Meadows of Dan, and New Hope (1896-1898) followed by pastorates at Rocky Mount and Mill Creek in the same Association in Virginia. From 1899-1901, he served in Leaksville and later in Lexington and Roxboro. He returned to Leaksville for the period 1913-1917. His last residence was Washington, D.C., where he served as pastor at Birwyn, Maryland, and several nearby churches prior to his death on August 30, 1932.



SQUIRE JOSEPH BEEKER Pastor 1901 - 1903

Squire Joseph Beeker was born March 11, 1869, in Davie County, North Carolina. He received his A.B. degree in 1897 from Wake Forest College and graduated from Crozer Theological Seminary in Pennsylvania in 1906. He was married to Lottie King of Leaksville, North Carolina,

June 24, 1908. They had one daughter, Mabel, who now resides in Nashville, Tennessee. He served as pastor of Fork Baptist Church in Davie County 1896-1899; principal of Moravian Falls Academy 1899-1900; evangelist-pastor of Leaksville Baptist Church 1901-1903; in Yadkin Association 1900-1902; Palerno, New Jersey 1904-1906; Pitcarin, Pennsylvania 1906-1907; and Spray, North Carolina 1907-1912. He served for two years as principal of Leaksville-Spray Institute after which he moved to Kannapolis where he served as pastor 1914-1915 before moving to Duke (now Erwin) where he was pastor during 1917-1918. He died October 21, 1918, at Duke, North Carolina.



CHARLES AUGUSTUS JENKINS

Pastor 1903 - 1904

Charles Augustus Jenkins was born in Yazoo, Mississippi, in 1850. Soon after the Civil War, he entered the University of Virginia where he completed his formal education. He married Lillie Shepherd Cooke in 1873. There were eight children in-

cluding Mrs. J. J. Robinson, Mrs. Harry Hobson, Mrs. D. J. Thurston, C. A. Jenkins, Jr., and Shirley W. Jenkins. After teaching in Virginia for a year, he left the Episcopal Church and became not only a Baptist but a Baptist pastor. His pastorates included: Warsaw; Louisburg; Franklinton; Oxford; New Bern; Goldsboro; New Brunswick, New Jersey; Chapel Hill; Leaksville; Statesville; Shelby; Mount Moriah; Garner; Wendell; and Zebulon. He died February 8, 1927, at his home in Clayton, North Carolina.



THOMAS CARRICK Pastor 1904 - 1905

Thomas Carrick was born in Davidson County, North Carolina, April 11, 1850, the son of John J. Carrick and Lucy Nooe Carrick. He married Mary Bain of High Point. Children included T. B. Carrick, D. B. Carrick, C. W. Carrick, and Mrs. C. W. Hewlett. He graduated from Wake

Forest College and attend the Southern Baptist Theological Seminary. He held pastorates in Greenville, Lexington, High Point, Randleman, Ramseur, and Abbott's Creek. He died May 22, 1935, in High Point, North Carolina.



GEORGE CRUDUP DUNCAN Pastor 1906 - 1908

George Crudup Duncan was born October 10, 1871, near Oxford, North Carolina. His parents were George Woodson and Margaret Meadows Duncan. He received his education at Wake Forest College and Southern Baptist Theological Seminary. He was married to Rosa Wooding of

Woodmont, Virginia. His pastorates included: Morehead, Hardware, Alberene, Millstone, Republican Grove, Catawba, and Danville churches in Virginia and Leaksville and Draper in North Carolina. At his death August 11, 1933, he was survived by his wife and children, Margaret, Sidney, William, and George Truett.

WALTER EVERETT GOODE Pastor 1909 - 1911

Walter Everett Goode was born in Mooresboro, North Carolina, January 3, 1880, the son of the Reverend James Millard and Sarah Amy Walker Goode. He was married to Essie Cora Hamrick. He attended Wake Forest College, Crozer Theological Seminary, and Southern Baptist Theological Seminary. Goode lived at what is now 517 Moir Street (the present home of Bob and Louise Wilkes) and taught a private school in a small building in the back yard. He taught school before entering the ministry in Leaksville, North Carolina. Other pastorates included: Marshall, Wagram, Roxboro, Reidsville, and Scotland Neck. He died in Scotland Neck in July 1974.



JOSEPH JUDSON TAYLOR Pastor 1918 - 1922

Joseph Judson Taylor was born November 1, 1853, in Mayo (Henry County), Virginia, the son of Daniel Gray Taylor and Martha King Taylor. He received his early education at the Jacksonville Academy; then in 1879 at Richmond College he earned a bachelor's degree; and he earned a

master's degree in 1880 from Southern Baptist Theological Seminary. He received the Doctor of Divinity from Howard College in 1889 and the Doctor of Laws from Union University in 1904. He was married to Anna Sydnah Hinton. They had one son, Edgar H. Taylor. His pastorates included: Upper Street Church, Lexington, Virginia; St. Francis Street Church, Mobile, Alabama; and Freeman Street Church, Norfolk, Virginia; after which he spent four years as president of Georgetown College in Kentucky. He returned to pastorates in First Church, Knoxville, Tennessee; The First Church, Savannah, Georgia; and churches in Leaksville, North Carolina; and Jasper, Alabama. He died January 23, 1930, in Winchester, Kentucky.



WILLIAM ELLIS ABERNETHY, SR.

Pastor 1923 - 1925

William Ellis Abernethy, Sr., was born the sixth child of Robert Laban and Mary Ann Hayes Abernethy on May 28, 1860, at Rutherford College, Burke County, North Carolina (later incorporated as Excelsior). He married Bertha Thomas Winn of Chase

City, Virginia. They had four children: Mary Winn, William Ellis, Jr., Guy Hunner, and Robert Laban. He was educated at Rutherford College and remained there as a Methodist minister and as a teacher until his father's death when he succeeded his father as president of the college. During the period 1903-1921, he served about nine charges in North Carolina and ended in Portsmouth, Virginia. The North Carolina Baptist Convention Minutes of Session December 12, 1922, stated that "W. E. Abernethy, who has recently come to us from the Methodist ministry. . . ." This statement implied a shift from the Methodist to the Baptist Church. Apparently, he served several Baptist churches and taught school until 1928 when he returned to his old home in Rutherford College. He died March 15, 1936.



JOSHUA C. AMMONS Pastor 1927 - 1937

Joshua C. Ammons was born in Jackson County, North Carolina, April 2, 1884, the son of the Reverend and Mrs. James G. Ammons. He was married to Leila Beryl Jones. Ammons attended school in Morganton, Georgia, and graduated from Mercer University in 1908. He taught school

and served as a school principal before entering Southern Baptist Theological Seminary for three years of study graduating in May 1913. He worked in Tennessee under the Home Mission Board of the Southern Baptist Convention during 1913-1915, after which he returned to Georgia and held pastorates in Davisboro, Cornelia, Conyers, and Nashville. He returned to Southern Baptist Theological Seminary in September 1926 to pursue further studies. He came to Leaksville, North Carolina, in 1927 and remained for ten years after which he returned to his native western North Carolina as pastor of First Baptist Church, Murphy, 1937-1941 where he retired. He died April 12, 1945, and was survived by his wife and daughter, Elizabeth Beryl Ammons Lovingood of Summerville, Georgia.



ROBERT CLETUS FOSTER Pastor 1937 - 1948

Robert Cletus Foster was born in Mocksville (Davie County), North Carolina, June 2, 1902, the son of Robert and Sarah Garwood Foster. He married Leona Welborn of Thomasville in 1931. They had two sons, Robert Welborn Foster (1934) and David Leon Foster (1938). He

was educated in the Churchland public schools, Wake Forest College (1922-1926), Southern Baptist Theological Seminary (1929-1931), Yale University (1952), and Union Seminary, New York (1936-1937). Pastorates included: First Baptist Church of Whiteville (15 years), First Baptist Church of Leaksville (12 years), First Baptist Church of Warsaw (8 years), and New Friendship Baptist Church of Thomasville. He died November 25, 1985.



HARRY DUPREY WOOD, JR. Pastor 1949-1976

Born in Live Oak, Florida, in 1914, Harry Wood was the first of two sons born to Harry and Mert Wood. His wife, Virginia Lambert Wood, was reared in Asheboro, North Carolina. Three children were born to Harry and Virginia; Harry III was born while they were in Alabama, and Ed-

win Lambert and Virginia Sue were born while the Woods lived in Angier.

Rev. Wood received his B.A. from Wake Forest College and later graduated from Southern Baptist Theological Seminary in Louisville, Kentucky. For a short time, he served as a teacher of English in Washington, North Carolina. In addition to his full time ministries, he has conducted preaching missions to South America, Central America, Hawaii, Germany, and other parts of the Western Hemisphere.

His full time ministries include the following: 1942-1948 at Angier Baptist Church, Angier, North Carolina; 1949-1976 at First Baptist Church, Eden, North Carolina; and 1980 began ministry at Bethel Baptist Church, Frankfurt, Germany.



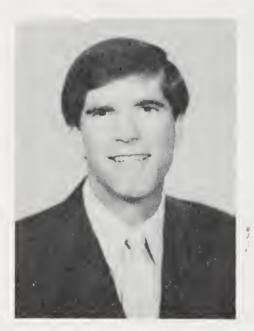
KENNETH KARL ALTOM, JR. Pastor 1976-1978

Dr. Kenneth Altom, Jr. was born in Knoxville, Tennessee, on November 29, 1947. He is a graduate of Carson Newman College with a B.A. degree and from Southeastern Baptist Theological Seminary with degrees of Master of Divinity, Master of Theology in New Testament, and Doctor of

Ministry.

His wife, Pamela, is a native of Nashville, Tennessee. They have three children, Eric Karl, Kent Edward, and Kelli Aileen.

Before entering full time ministry, Dr. Altom held part-time ministries in music and youth work in Rutledge, Tennessee. He held part-time pastor positions in Knox City, Tennessee, and in Rocky Mount, North Carolina. His full time ministries include the following: 1976-1978 at First Baptist Church, Eden, North Carolina; 1978-1983 at First Baptist Church, Kannapolis, North Carolina; 1983-1985 at Calvary Baptist Church, Florence, South Carolina; and 1985 began ministry at First Baptist Church, Cookeville, Tennessee.



HARRY C. SMITH Pastor 1979-1988

Dr. Harry C. Smith, born in 1943, is a native of Washington, D.C. He is a graduate of High Point College with a B.A. degree, of Southeastern Seminary with a Master of Divinity degree, and of Drew University with a Doctor of Ministry. He was ordained at the Chamberlayne Baptist Church

in Richmond, Virginia.

His wife, Joy, is a native of High Point, North Carolina. She has been a teacher during several years of her married life. They have two sons, Jimmy and Scott.

Upon graduation from High Point College, Dr. Smith was employed by an insurance company in the Washington area for two years and by a pharmaceutical company for one year. Later he transferred to Richmond, Virginia. He became active in the Baptist Church as a teacher, Bible study leader, and deacon. He felt the call to ministry and entered Southeastern Seminary. Then in 1985, he began his study for the Doctor of Ministry.

Dr. Smith's full time ministries include the following: 1974-1978 at North Fork Baptist Church, Virgilina, Virginia; 1979-1988 at First Baptist Church, Eden, North Carolina; and 1988 began his ministry at White Oak Baptist Church, Greenville, South Carolina.



WILLIAM CRIS CANNON 1989 -

Dr. William Cris Cannon, born August 29, 1955, is a native of Chattanooga, Tennessee. He is a graduate of Southern College, Collegedale, Tennessee, with a B. A. degree and from Southeastern Baptist Theological Seminary with both a Master of Divinity and a Doctor of Ministry. In

addition, he has further study in Clinical Pastoral Education and Master Life Leadership Training.

Dr. Cannon and his wife, Vickie, have two children, Katie Elizabeth and Holly Victoria. Vickie is also a native of Chattanooga, Tennessee, and a graduate of Meredith College in Raleigh.

Being an active worker in the community, Dr. Cannon has a special interest in the various Hospice programs where he has served as training leader. Also, he has been an instructor in various pastoral programs. In 1988, he was selected "Pastor of the Year" by the WMU of the Sandy Creek Association.

In 1978, Dr. Cannon became a Chaplain's Associate at Northern Wake Hospital at Wake Forest. From 1980 - 1982, he served as pastor at Antioch Baptist Church in Chapel Hill. Then from 1982 - 1989, he was pastor of Love's Creek Baptist Church in Siler City. He came to First Baptist Church, Eden, in March 1989.



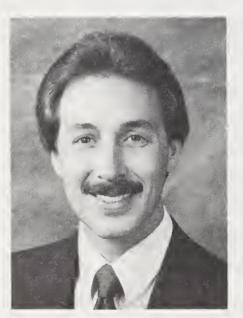
CARROLL THOMAS HARRIS Minister of Music and Education 1977 - 1978

Carroll T. Harris, born September 7, 1941, in Salisbury, Maryland, received a B. S. degree in music from Carson-Newman College. He has received various degrees and training in church music, physician assistant program, and library science. Among the colleges and universities he attended are Southern Baptist

Theological Seminary, Appalachian State University, Bowman Gray School of Medicine, and University of North Carolina at

Greensboro, Raleigh, and Chapel Hill.

His wife, Jane, is a native of Shelby, and they have one son named William. Jane is presently teaching at Wake Forest-Rolesville High School. Carroll is now Assistant Technical Services/Reference Librarian at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. He is also active in church and community programs involving music.



JOHN P. FRYE

Associate Pastor 1980 - 1986

John Frye, born May 25, 1954, in Waterville, Maine, graduated from Columbia Bible College, South Carolina in 1976. Later he did postgraduate work in music at the University of South Carolina.

His wife, Vicki, remains active in church music. They have two children, Hannah Ruth Frye and Joshua Frye. Presently, John is working at Eastside

Baptist Church in Marietta, Georgia, and at the family business, also in Marietta. He served as Associate Pastor at First Baptist Church of Eden from 1980 to 1986. His varied activities included the Youth Choir, Puppets, Handbell Choir, Youth Director, and Adult Choir Director. His musical training included the piano, organ, French horn, flute, and voice.



MAURICE (BUDDY) BARNETT

Associate Pastor 1987 -

Rev. Maurice (Buddy) Barnett, born August 24, 1946, in Marianna, Arkansas, entered full time ministry in December 1976. He received his Bachelor of Music Degree from Ouachita Baptist University in 1968 and in 1984 received his Master of Music Education from the same university. He was ordained to Gospel Ministry in October 1981.

Buddy, as he is known to his church family and friends, has held numerous positions including Music and Youth Director, Band Director, Officer in the United States Army, Admissions Counseling and Church Relations at Ouachita Baptist University, and leader in revivals.

His wife, Janada, is also a graduate of Ouachita Baptist University. She teaches private piano lessons as well as holds a teaching position in music in the Eden City Schools. They have two sons, Lee and Andy. The Barnett Family came to First Baptist Church in 1987.



RUBY HINSON Church Organist 1948 -

Mrs. Ruby Hinson, the daughter of Mrs. Hattie Smith, became church organist on Easter Sunday 1948 and has remained the faithful and dedicated organist until the present time. She first attended First Baptist Church in the Primary Department and became a member at fifteen years of age. Ruby graduated from Leaksville High School in 1948 where she was accompanist for the Glee Club. Beginning at the age of eleven and

continuing for ten years, she studied music privately under the leadership of Mrs. E. Mabel Stehlig, a local teacher. In 1950, she and James Hinson were married in First Baptist Church. In addition to her work at the church, she was employed for thirty-seven years with Southern National Bank. Presently, she is enjoying her hobbies which are music, cooking, and farming with her husband.

APPENDIX

DOCUMENTS AND LEADERS

- Church Covenant
- Constitution for the First Baptist Church
- Ten Year Plan (Long Range Plan)
- Church Leadership
- List of Trustees
- Chairmen of Deacons 1839 1989
- Sunday School Superintendents 1839 1989
- Church Treasurers 1839 1989
- Church Clerks 1839 1989
- Woman's Missionary Union Leadership 1886 1989

REFLECTIONS AFTER ONE HUNDRED YEARS 1939

- Church Members
- Looking Ahead by R. C. Foster
- Official Directory
- Survey of Occupations

Church Covenant

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour,

And on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost,

We do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort;

To promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines;

To contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances;

To walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment;

To avoid all tattling, backbiting, and excessive anger;

To abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour. We further engage to watch over one another in brotherly love;

To remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech;

To be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word.

CONSTITUTION FOR THE FIRST BAPTIST CHURCH EDEN, N.C.

Preamble

For the purpose of preserving and making secure the principles of our faith and to the end that this body be governed in an orderly manner, consistent with the accepted tenets of the Baptist denomination, and for the purpose of preserving the liberties inherent in each individual member of the church and the freedom of action of this body with respect to its relation to other bodies of the same faith, we do declare and establish this constitution.

ARTICLE I Name

Section 1.

This body shall be known as the First Baptist Church of Eden, North Carolina.

ARTICLE II Purpose

Section 1.

The purpose of this church is set forth in its covenant as published in the Baptist Hymnal.

ARTICLE III Membership

Section 1.

The membership of this church shall be composed of persons who after having given evidence of regeneration have been baptized by immersion, who have subscribed to the covenant and constitution of this church, and who have been affirmatively voted upon by the church. Section 2.

Members of other churches of the same faith and order who have been affirmatively voted upon by the church may be received by letter of recommendation and dismission from their respective churches. Section 3. Anyone who has been a member of a church of the same faith and order, and in consequence of peculiar circumstances has no regular letter of dismissal, may be received into our membership by an affirmative vote of the church. Section 4.

A letter of dismission shall be granted upon request of each regular member to unite with another church of the same faith and order after affirmative vote of the church. Section 5.

When a member of this church joins a church of different faith and order, membership will be given upon request. Section 6.

Names of members of the church will be removed from the roll of members after death or upon affirmative vote of the church.

Section 7.

In considering the rights involved, members, and members only, may act and vote in the business transaction of the church.

ARTICLE IV Church Officers

Section 1.

The officers of the church shall be the Pastor, Clerk, Treasurer and Financial Secretary, Superintendent of Sunday School, Director of Baptist Training Union, President of Woman's Missionary Union, President of Brotherhood, Director of Music, Librarian, three or more Trustees, fifteen or more Deacons, and Chairman of Ushers, all of whom shall be members of the church in good standing. Other officers, as may be deemed advisable, may be elected by a vote of the church.

ARTICLE V

The Election and Terms of Officers

Section 1.

All the officers shall be elected annually at the annual business meeting, except as herein otherwise provided. Section 2.

The Pastor shall be elected, after nomination by a pulpit committee, by a majority vote of the members present and voting. Notice of election of pastor shall be announced from the pulpit at least seven days prior to the meeting at which the pastor is to be elected. The pastoral relationship shall continue until dissolved at the request of the pastor or the church. In any case, at least ninety days notice shall be given termination of this relation, unless otherwise mutually agreed.

Section 3.

Deacons shall be resident church members age 21 and over in the year of their election. A list of all resident church members 21 years old and older shall be prepared and distributed on the Sunday before the election and on the Sunday of the election. The resident church members on the Sunday of election shall vote for five (or the number to be elected). The five consenting members (or the number to be elected) receiving the highest number of votes shall be declared elected.

Annual election of deacons shall be held the 3rd Sunday morning in September. In the event of a tie, a run-off vote will be held the last Sunday evening in September. Section 4.

The Trustees shall be nominated by the Board of Deacons and elected by a vote of the church for an indefinite period, unless otherwise altered or changed by a vote of the church. Vacancies may be filled at any quarterly business meeting.

ARTICLE VI Duties of Officers

Section 1.

1. The Pastor, by virtue of his office, is the leader and teacher of the church, and is a member ex-officio of all boards and committees of the church. It shall be his duty to preach the Word of God, to administer the ordinances of the church, to act as moderator in meetings for the transaction of business, to recommend the employment of and supervise the duties and activities of the staff and other personnel as directed by the deacons, and to perform the various other

duties incumbent on his office. Section 2.

The Deacons shall at all times consider themselves as servants of the church. With the pastor, and as the Holy Spirit may direct, they are to consider and make recommendations to the church in all matters pertaining to its work and progress; including oversight of the discipline of the church; establish and maintain spiritual fraternal relations with all members of the church; assisting the pastor in the ordinances; having general oversight over the upkeep, repair, and use of the church property; they shall receive all tithes and offerings, verify, count, and deposit same.

They shall meet monthly at such times as the board may agree upon and may meet in special session at the call of the chairman, pastor, or one fourth of the members of the board.

They shall nominate a pulpit committee as necessary, subject to the approval of the church.

They shall act as committee on pulpit supply in the absence of the pastor.

They shall elect a chairman and a secretary for the church year prior to the annual business meeting of the church. The secretary is to keep complete records of their actions and report the same to the church as the church may require. These officers shall be elected annually.

The chairman shall have the privilege of naming a vice chairman to serve during his term of office.

A quorum shall consist of a majority of the members of the board of deacons. Section 3.

The Trustees shall, as provided by law and the action of the church, hold in trust the title to all property of the church and shall represent the church in all matters of legal responsibility regarding the purchase, improvement and disposal of church property. They shall execute all legal papers relating to the church and to the community as the church may direct. They shall have no power to buy, sell, mortgage, lease, or transfer any property of the church without a specific vote of the church authorizing such action.

They shall have the power to borrow money for, and in the name of the church at such times and in such amounts as may be required, but always subject to the approval of the church.

They shall be custodian of funds assigned to them by the church. They shall preserve, invest, or dispose of such funds as may be recommended to and approved by the church.

They shall appoint a treasurer from the church membership to receive and disburse such funds and make a complete report of such funds to the church at the quarterly business meeting. They shall make additional reports as requested by the church.

They shall elect a chairman and a secretary and meet as often as necessary.

Section 4.

The Superintendent of Sunday School shall have general over-sight of the entire school, and shall administer its affairs in cooperation with, and according to the plans and methods of the Sunday School Board of the Southern Baptist Convention, subject to the approval of the church.

He shall acquaint himself with the best methods of religious education and endeavor to adopt them in the school. It shall be his duty to counsel monthly with his teachers and officers in the work of the school, giving advice and receiving suggestions from his co-workers. He shall see that a full and accurate report is made of the work of the Sunday School in the quarterly business meeting of the church.

Section 5.

The Director of Baptist Training Union shall have charge of the training activities of the union. He shall acquaint himself with the plans and methods outlined by the Southern Baptist Convention for the Baptist Training Union, and shall endeavor to adopt such plans in this church subject to the approval of the church. He shall see that a full and accurate report is given at the quarterly business meeting of the church.

Section 6.

The Clerk shall keep full and accurate records of all the proceedings of the church at its business meetings. He shall keep a complete registry of the membership of the church and shall preserve all papers and valuable letters that belong to the church. He shall keep and properly preserve a true history of the church. He shall make a report of the losses and gains in membership of the church, and other important matters, at the quarterly business meeting of the church.

He shall prepare the annual letter to the Association.

He shall notify in writing, with copy to the chairman of deacons, and to the church treasurer, those committees or individuals who have been directed by the church to perform specific functions.

Section 7.

It shall be the duty of the Treasurer to preserve and pay out upon proper authority, all money or things of value paid or given to the church, keeping at all times an itemized account of all receipts and disbursements. It shall be his duty to render an accurate and full report to the church at the quarterly business meeting. The quarterly report shall be preserved by the church clerk as a part of the permanent record of the church. He shall render an annual report to the church.

A committee of three, appointed by the Board of Deacons, shall, at the end of the church year audit all financial reports. Approval of the reports by this committee shall appear at the end of the reports before they shall be accepted by the church.

All books, records, and accounts kept by the Treasurer shall be considered the property of the church. These, except record of personal contributions, shall be open to inspection at any and all times by any member of the church.

Upon rendition of the annual report by the treasurer, and its acceptance by the church, it shall be delivered to the church clerk who shall keep and preserve the same as a permanent record of the church.

Section 8.

The President of the Woman's Missionary Union shall seek to enlist all the women and girls of the church in a program of missions, training, giving, and activity according to plans promoted by the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. She shall see that a full and accurate report is given at the regular business meeting of the church. Section 9.

The President of the Brotherhood shall promote the work of the Brotherhood as outlined by the Brotherhood Commission of the Southern Baptist Convention, seeking to enlist the men and boys of the church in an active program for Christ. He shall see that a full and accurate report is given at the regular business meeting of the church. Section 10.

The Music Director shall be responsible for providing worshipful music at all services. He is to cooperate with the pastor and other leaders in the selection of suitable music, and the devising of appropriate musical programs for all occasions where such services are needed.

He shall seek to cooperate with the music department of the State and Southern Baptist Convention and to promote their program in this church in so far as possible. Section 11.

The Ushers, as directed by the Chairman, shall serve at the regular and special services of the church. They shall cooperate with the Hospitality Committee in welcoming visitors into the church service. They shall greet and seat worshipers at regular services of the church. In cooperation with the minister they shall provide for definite information and adequate training for those who serve in this capacity. Section 12.

All officers whose duties are not defined above shall perform the duties usually incumbent upon such officers.

ARTICLE VII Meetings

Section 1.

The regular worship services of the church shall be held every Sunday morning and evening, and every Wednesday evening, unless otherwise agreed upon by the church.

The annual meeting for the election of officers shall be held on the last Wednesday night before the first Sunday in October.

There shall be a business meeting on the second Wednesday night after the first Sunday in each quarter.

The Lord's Supper shall be observed on such Sunday in each quarter as may be designated by the pastor and approved by the church.

Special business meetings may be called by the pastor or by the chairman of the deacons at such times as there may be a need of such.

ARTICLE VIII Standing Committees

Section 1.

To facilitate the work of the church, the following standing committees shall be appointed by the deacons, subject to the approval of the church, to work under the direction of the deacons.

- (1) Committee on Buildings and Grounds
- (2) Church Council
- (3) Committee on Finance
- (4) Committee on Hospitality
- (5) Committee on Missions
- (6) Committee on Ordinances
- (7) Committee on Publicity
- (8) Committee on Scouting
- (9) Committee on Visitation

Section 2.

Other committees may be appointed as needs may arise and authorized by the church.

ARTICLE IX

Duties of Committees

Section 1.

The committee on Buildings and Grounds shall have five

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members and shall consist of three men and two women. It shall be the duty of this committee to give attention to and study the condition and state of repair and appearance of the buildings and grounds including the parsonage property, making such repairs and improvements authorized by the church or included in the church budget, all matters of major repair, improvement, and equipment shall be referred to the deacons for further consideration.

The committee shall be responsible for the work of the janitor and all other persons employed in the capacity of caring for the buildings and grounds. The chairman of the committee, shall be responsible for purchasing janitors' supplies, and securing best prices for other items of equipment, repair, and maintenance.

The janitor, or janitors, shall be secured and supervised by the Buildings and Grounds Committee. It shall be the janitor's duty to care for the physical plant as to contribute helpfully to the comfort and well being of the members at all services. He shall see to the cleanliness, ventilation, and upkeep of the building. He shall see that the grounds are kept in such a way as to be in keeping with what would be expected of God's house.

Section 2.

The Church Council shall be composed of Chairman of Deacons, Superintendent of Sunday School, Director of Training Union, President of Woman's Missionary Union, President of Brotherhood, Chairman of Trustees, Music Director, and two other members.

The duties of this council shall be in cooperation with the pastor, to study the organizations of the church, to keep itself advised and informed on the best methods for improving the entire church program, and to make such recommendations as it deems wise to the different organizations. Section 3.

The Committee on Finance shall seek to enlist every member in the financial program of the church. It shall seek the best plan and make recommendations to the deacons of any better plan it has found. It shall keep the church informed about the financial status of the church and make recommendations as it deems wise.

Section 4.

The Committee on Hospitality shall endeavor to create a hospitable spirit in the membership of the church toward each other and toward every visitor of the church. This committee shall cooperate with the ushers in welcoming visitors into the church services. The Committee shall seek and plan for the increase of the spirit of brotherhood in the church membership.

Section 5.

The Committee on Missions shall encourage and endeavor to stimulate a proper interest in all our missionary and benevolent activities.

Section 6.

The Committee on Ordinances shall be responsible for the preparation of the ordinances of the church. Section 7.

The Committee on Publicity shall have charge of any article for the newspapers and the advertisement of regular or special meetings and other bulletins or papers that may be authorized by the church.

The Committee shall direct and supervise the preparation of the church annual.

Section 8.

The Committee on Scouting shall under church auspices, promote activities of our younger people in scouting as the church may direct.

Section 9.

The Committee on Visitation shall visit among the members of the church, prospective members of the church, and the sick and afflicted of the community. All calls of importance will be reported to the pastor. This committee shall endeavor to re-enlist absentee members. It shall seek to correlate the visiting activities of all departments of the church.

ARTICLE X Rules of Order

Section 1.

Hiscox Rules of Order is hereby adopted as the manual of Parliamentary practice.

ARTICLE XI

Amendments and Alterations of Constitution Section 1.

Changes in this constitution may be made at any regular business meeting of the church, provided that such amendment or alteration shall have been presented in writing at a previous regular business meeting, and such amendment or alteration shall have the concurrence of a majority of the members present.

Adopted by the church in regular quarterly business meeting, April 9, 1958. Revised April 11, 1973.

LONG RANGE PLAN "Bold Witness and Bold Commitment"

BACKGROUND

The concept for a Long-Range Planning Group began during a discussion in the quarterly Church Conference of January 1977. A motion was adopted that the minister and deacons recommend a group of individuals who would represent a cross section of the church family. Matters taken into consideration were: age, leaders and non-leaders, willingness to serve, interest and time, Eden natives, new comers to the church and area, degree of involvement in the church's life, and belief in the need for a planning process.

At the April 1977 church conference, the following persons were approved to serve on the Long-Range Planning Group: Margaret Brown, Classie Eggleston, Jane Going, Bob Hair, L. H. Hance, Gerald James, Ray Lewis, Laurie McCall, Tom Ogburn, Lib Pace, Jim Pittman, Wendy Shields, Laura Stegall, Bob Wilkes, Susie Wilkes, and Elmer Wrenn. The minister, Ken Altom, served with the group and in August 1977 when Carroll Harris was called as Associate Minister, he was added to the Group. Bob Hair was elected as Group Leader and served until October 1977, when Bob Wilkes was then elected. Additional job responsibilities caused Mr. Hair to give up the leadership position.

During May 1977, the group began its work with a series of training sessions led by the minister and group leader. Also, the congregation was informed about Long-Range Planning through two sermons shared by the minister entitled, "Church Planning: Why Is It Necessary?" and "Church Planning: How Is It Done?"

PROCEDURE

The Long-Range Planning Process has involved five steps: The first step was to "Determine Objectives." This 234

was accomplished through the work of the Church Council doing Bible study and personal reflection about our church. The deacons and the Long-Range Planning Group participated in this step with the Church Council. The church adopted the objectives in the quarterly conference of July 1977.

The second step was to "Discover Needs" both in the community of Eden and in our church. The entire group was divided into two working committees for the purpose of discovering needs. Jim Pittman led the Community Study Committee which addressed itself to such matters as housing characteristics, population profiles, transportation projections, and opportunities for mission action in the Eden area. Elmer Wrenn headed the Church Study Committee whose responsibility it was to review the programs of the church as to enrollment, attendance, trends of growth or decline, and the effectiveness of the church's life in recent years (yearly back to 1965 then in 5 year intervals to 1952). Also, an overview of the church's history was compiled from available sources.

On the basis of the needs which were discovered, the group felt it necessary to combine steps three and four in the process of planning. Therefore, the steps "Setting Goals" and "Developing Strategies" were accomplished simultaneously through the work of several subcommittees. Each sub-committee addressed itself to one of these areas of concern: Church Programs, Church Organization, Stewardship and Finance, Mission Awareness and Action, and Church Properties. The Long-Range Planning report is the goals and actions which have grown out of these areas of concern and which are based on the church objectives and the needs discovered.

Step five is one of church adoption of the report and commitment to it. A time of congregational discussion is scheduled for Sunday evening, April 9, 1978. A Bold Commitment Day of worship is planned for Sunday morning, April 16, 1978. At this time, the group will seek the adoption by the congregation of the Long-Range Planning Report.

CHURCH OBJECTIVES

We believe in one God who is Father, Son, and Holy Spirit. Through Him we are created, redeemed, and sustained. As a church family, we are individuals who follow Jesus Christ and who live in a covenant relationship with Him and each other. Our objectives are:

- To experience the Christian life through a continued heritage of spiritual freedom and religious liberty.
- To mature in the Christian life through prayer.
- To celebrate the Christian life through worship.
- To learn about the Christian life through Bible study.
- To grow in the Christian life through evangelism.
- To practice the Christian life through a responsible lifestyle of love for God and neighbor.
- To serve in the Christian life through an unselfish ministry to all people in the community and throughout the world.
- To cooperate in the Christian life with other churches who seek to minister in Jesus' name.
- To share the joy of the Christian life through fellow-ship.

Since the Christian church is derived from the New Testament, here are some scripture references that were studied by the Church Council while preparing the objectives.

Matthew 16:13-17, 18:20, 28:16-20; John 20:19-20; Acts 1:8, 2:38-47; Romans 6:3-11, 12:9-18; Galatians 5:13-14, 5:22-23;

I Corinthians 2:9-13, 12:1-28, 13:1-13; Philippians 2:1-11; Colossians 1:9-20; Hebrews 4:14-16, 8:12, 10:19-25, 11:1-3, 12:1-2, 13:1-6; I Peter 2:9-10, 2:21-25; I John 1:1-9, 4:7-21, Revelation 3:20.

CHURCH PROGRAMS

A. GENERAL MATTERS IN THIS AREA

- 1. Goal: To emphasize evangelism in each program as a priority.
- 2. Goal: To promote the emphasis on family life in each program.
- 3. Goal: To promote the act of worship as the central function of the church's life.
- 4. Goal: To train leaders and teachers in each program.
- 5. Goal: To provide literature for each program and for general church distribution.

B. SUNDAY SCHOOL

- 1. Goal: To increase our Sunday School enrollment by 8% yearly through September 1982. (October 1, 1977, Sunday School enrollment: 305).
- 2. Goal: To increase our Sunday School average attendance as a percentage of enrollment by 2% yearly through September 1982 (presently averaging about 55%).
- 3. Goal: To provide an organized framework for effective Sunday School outreach by January 1979.
- 4. Goal: To provide a teacher training workshop for all Sunday School divisions yearly through September 1982.
- 5. Goal: To increase Vacation Bible School enrollment (Preschool and Children Division) by 10% yearly through 1982. (1977 enrollment: 100).
- 6. Goal: To provide Vacation Bible School opportunities for Youth and Adult Division yearly.

C. CHURCH TRAINING

- 1. Goal: To provide for *all* new members a study session(s) orientation into the Christian life and the life of First Baptist Church this is to be offered twice yearly. One such study is to be before October 1978.
- 2. Goal: To provide by October 1979, a program of short-term, elective studies based on the interests and activities of the congregation.
- 3. Goal: To provide on a regular basis through 1982 and under the leadership of the Children's Division and Youth Division Directors, opportunities for our children and youth:
 - a. To participate in effective Bible memorization.
 - b. To increase basic skills in and understanding of Christian leadership.

D. MUSIC

- 1. Goal: To add a third octave and suitable cases for all three octaves of our handbells by Spring 1980.
- 2. Goal: To provide organized music training groups/ choirs for all ages from Preschool III through Adults and seek to increase enrollment in all groups by Fall 1978.
- 3. Goal: To provide leadership training workshops for all graded choir workers yearly.

E. BROTHERHOOD

- 1. Goal: To establish a Brotherhood membership that will actively involve 60 Baptist Men in missions by September 1980.
- 2. Goal: To develop a Pioneer Royal Ambassador program for boys in grades 7-12 to begin in October 1978.

F. WOMAN'S MISSIONARY UNION

Goal: To continue the encouragement of women participating actively in missions through the church.

G. EVANGELISM

- 1. Goal: To be a congregation of Christians who will witness to all people, striving to reach, under the leadership of the Holy Spirit, at least 125 persons through profession of faith and baptism by September 1982.
- 2. Goal: To have a Lay Witness Weekend in the Spring of 1979.

H. YOUTH

- 1. Goal: To seek to provide meaningful times of Bible study, mission action, recreation, and fellowship for our youth through ministry by the summer of 1980.
- 2. Goal: To call and make provisions for a Summer Youth Worker (college or seminary student) to lead our summer youth ministry by the summer of 1980.

I. COLLEGE

Goal: To offer a pastor-directed weekly Bible study for college students (other than Sunday School) during the summer months.

J. CHURCH FELLOWSHIP

1. Goal: To explore the beginning of a Wednesday Family-oriented Church Night with light supper provided and involving mission groups and choirs for children, prayer-time, Sunday School leadership periods, church choir, and

- possible youth activities by October 1978.
- 2. Goal: To plan for the making of a pictorial church directory in the fall of 1978.

K. SPIRITUAL RENEWAL

- 1. Goal: To promote each year a time of "revival" for the purpose of spiritual renewal.
- 2. Goal: To help our members, especially those who are inactive, renew their lives to Christ and reaffirm the life of the church.
- 3. Goal: To provide an emphasis of "Covenant Fellowship" in the spring of 1980.

L. SENIOR ADULTS

- 1. Goal: To begin in October 1978 a monthly fellowship for "senior" members and guests.
- 2. Goal: To establish in May 1978 a coordinating committee to meet the needs of our senior adult members.

M. CHURCH LIBRARY

- 1. Goal: To establish, by the spring of 1979, a church library in the vicinity of the church office.
- 2. Goal: To provide, by the spring of 1981, the necessary equipment for the church library to be both a reading and audio-visual center.
- 3. Goal: To establish a local church historical section in the church library.

MISSION AWARENESS AND ACTION

1. Goal: To expand by October 1978 the Missions Committee's responsibilities of mission promotion to include action-oriented leadership.

- 2. Goal: To have a committee analyze the needs and recommend a program of increased support concerning our church and the Dan Valley Center with a report by January 1979.
- 3. Goal: To participate in the development of Eden Community Ministry during 1978 and continue participation as the work grows.
- 4. Goal: To increase our support of the Eden Mentally Retarded Church School at least through 1982.
- 5. Goal: To establish a direct relationship with a foreign missionary by the spring 1979.
- 6. Goal: To establish a direct relationship with a home mission congregation by the spring 1981.
- 7. Goal: To have a committee explore thoroughly the use of our church facilities for a Day Care Program with a report by October 1978.

STEWARDSHIP AND FINANCE

1. Goal: To increase Cooperative Program gifts to the following percentages of the church budget receipts (regular offerings):

Year	Percentage
1978	10%
1979	12%
1980	14%
1981	16%
1982	18%
1983	20%

2. Goal: Beginning in 1978, to place stronger emphasis on Christian stewardship and budget promotion by developing positive attitudes and actions through advance preparation and scheduling of specific, formalized programs and

events such as the following:

- a. Budget discussion in church services and business meetings.
- b. Special stewardship lessons in Sunday School on a specific date.
- c. Stewardship promotion in other church organizations.
- d. Stewardship sermons.
- e. Church dinner with stewardship program.
- f. Publicity through FOCUS, bulletins, special meetings, bulletin boards, etc.
- 3. Goal: To increase Dan Valley Baptist Association gifts to the following percentages of the church budget receipts (regular offerings):

Year	Percentage
1978	2.0%
1979	2.5%
1980	3.0%
1981	3.5%
1982	4.0%

- 4. Goal: Beginning in 1979, to promote only the following three (3) denominational mission offerings, with goals being set jointly by the WMU and the Missions Committee.
 - a. Annie Armstrong Home Missions March
 - b. N.C. State Missions September
 - c. Lottie Moon Foreign Missions December
- 5. Goal: In 1978 the Finance Committee is to review the following procedures and effect changes as appropriate:
 - a. Reporting of church finances to congregation.

- b. Monthly status of funds report to Finance Committee and deacons.
- c. List of positions and persons authorized to expend church funds in their respective line items of the budget.
- d. Guidelines for expenditures:
 - (1) Items not budgeted;
 - (2) Expenses over budget;
 - (3) Designated gifts for budgeted items;
 - (4) Designated gifts for non-budgeted items.
- e. Annual audit as directed by the Church Constitution.

CHURCH PROPERTIES

- 1. Goal: To ask the recently reactivated Decoration Committee to study and submit a recommendation by October 1, 1978, for:
 - a. Improvement of sanctuary to accommodate the already increasing attendance.
 - b. Air conditioning that portion of the building behind the sanctuary.
- 2. Goal: Our goal is to form immediately a Property Planning Committee which will study the following and be prepared to submit a recommendation by April 1979.
 - a. Full utilization of present facilities for planned growth.
 - b. Development of church grounds for maximum use (parking, recreation, picnic, and play areas).
 - c. Acquiring additional property.
 - d. Improve parking areas.

- e. Determine need for additional educational and worship facilities.
- 3. Goal: Our goal is the formation of a committee to study the following and submit a recommendation by October 1, 1978.
 - a. Changes necessary for more efficient use of space especially top floor of the educational building.
 - b. Painting of fellowship hall and providing sight/sound partitions for multipurpose use.
 - c. Mounting of wide film screen in fellowship hall.
- 4. Goal: To establish an Inventory Committee in 1978, with members being appointed annually, to inventory, label, and maintain records of all fixed and movable equipment and to make reports of missing items. Records will contain all non-expendables, including such items as hymnals, library books, films, etc.
- 5. Goal: To develop through the Buildings and Grounds Committee, an Energy Conservation Plan for our church with a report by October 1978.

CHURCH ORGANIZATION

- 1. Goal: To review and update church personnel job descriptions by October 1, 1978.
- 2. Goal: To designate standing committees needed in the church including composition, rotation, training, duties, and annual reporting.
- 3. Goal: To initiate a survey of church membership prior to June 30, 1978, to ascertain the interests, experiences, abilities and preferences regarding areas of service.

CHURCH LEADERSHIP June 11, 1989

PASTOR: Dr. Cris Cannon

ASSOCIATE PASTOR: Rev. Maurice (Buddy) Barnett

PASTOR EMERITUS: Rev. Harry D. Wood, Jr.

CHURCH SECRETARY: Mrs. Linda M. Kallam

CUSTODIAN: Mr. Morris Brown

ORGANIST: Mrs. Ruby Hinson

PIANIST: Mrs. Janada Barnett

CLERK: Mrs. Connie Webb

TREASURER: Mr. Wayne Rakestraw

TRUSTEES: Dr. L. H. Hance, Mr. Bill Lashley, Mr. Claud

Snead

LIBRARIANS: Mrs. Lucile Sapp, Mrs. Laura Stegall, Mrs.

Joyce Strope

AUDITORS: Mr. Claud Snead, Mr. James Taylor

WMU DIRECTOR: Mrs. Jane Lloyd

BAPTIST MEN'S DIRECTOR: Mr. Ben Via

CHURCH CHOIR DIRECTOR: Rev. Buddy Barnett

SUNDAY SCHOOL DIRECTOR: Mr. Wink Stevens

RESIDENT CHURCH **MEMBERS**

June 1989

Aaron, John Adams, Mary Adams, Robert Allen, Daisy

Amburn, Marjorie

Archer, Pam Archer, Stuart Arnall, Clarice Atkinson, Nadine Atkinson, Steve

Atkinson, Jr., Walter Atkinson, III, Walter

Bailey, Lorene Baker, Elizabeth

Baker, Jack Barker, Betty Barker, Margaret

Barnett, Andy Barnett, Elaine Barnett, Janada

Barnett, Lee Barnett, Maurice Barnett, Robert Barnett, Scott Barnett, Sheila Barringer, Ruth

Barringer, Sr., Stan Beasley, Carol Beasley, Kim Beasley, Renee Bennett, Frank Bennett, Nora Berthel, Scott Best, Clara

Black, Eddie Lou Black, Eugene Blackburn, Jack Blackburn, John

Blackburn, Josephine

Blackburn, Judy Blanchard, Larry Blanchard, Lola

Blanchard, Manfred

Bond, Bill

Bradbury, Byron, A. Bradbury, Ona Ann

Brand. Phyllis Brown, Alice

Brown, Margaret

Brown, Roy Brumbeloe, David Buckner, Clyde Buckner, Eva Bunch, Arlyn Bunch, Jennifer Bunch, Melissa Bunch, Susan

Burgart, Inez Burgart, Jack Burgart, Jay Burgart, Sandra Butner, Guy Butner, Hilda

Cannon, Cris Cannon, Vickie Carroll, Frances Carroll, Mike Chandler, Lori Chassereau, Hal Chassereau, Harold Chassereau, Patricia

Cherry, Ashley Cherry, Brittain Cherry, James Cherry, Peyton Clark, Betty Clark, Gray Clark, Chad Clark, Lonnie Colvin, Elaine Colvin, Elizabeth Colvin, Tom

Cooper, Bill Cooper, Linda

Couturier, Alice
Cox, Barbara
Cox, Beryl
Cox, Kelly
Cox, Lisa
Cox, Peggy
Cox, Weldon
Craddock, Thelma

Craig, Ruby
Crews, Carlton
Crews, Elsie
Crews, Hermis
Davidson, Jewel

Davidson, Jimmy Davidson, Lynette

Davis, Anne
Davis, Vicky
DePriest, Helen
DePriest, Jerry
Duke, Catherine

Duke, Fred
Dunn, Leone
Earles, Evelyn
Edwards, Grace
Edwards, Ruth

Eggleston, Claiborne Eggleston, Classie Ellington, Loraine Ellington, Margaret

Elliott, Elvina
Emory, John
Emory, Ruth
Fleming, Frances
Fleming, Jack
Fleming, Mike
Fleming, Tommy
Foley, Magdalene
Fulp, Harriet
Fuqua, Judye

Gerringer, Louise
Gilley, Holly
Gilley, Lauren
Gilley, III, Sanford
Glasgow, CeCe

Going, Jane

Going, Sam Green, Barbara Green, Elbert

Green, Mary Louise

Grimes, Anne Grimes, John Grimes, Mike Grogan, Jessie Hair, Millicent Hair, Robert Hair, Roger Hall, Delsie Hall, Diane Hall, Lester

Hance, Christine Hance, John

Hance, L. H.

Hancock, Nannie Faye

Hankins, Diane
Hankins, Jaime
Hankins, Jay
Hankins, Joey
Harrington, Jean
Harris, Elizabeth
Harris, Robert
Haynes, Linda
Heiner, Mildred
Helms, Carol
Helms, Larry

Helms, Larry
Herbert, Eric
Herbert, Martha
Hicks, Patricia
Hicks, William
Hilton, Sherry
Hinson, Ruby
Hodges, Carolyn
Hodges, Hugh
Hodges, Irma
Hodges, Myrtle
Hoerter, Ann
Hoerter, Sean
Holder, Katie
Holland, Rhonda

Honeycutt, Bobby Honeycutt, Eric Honeycutt, J. C. Honeycutt, Sue Hopkins, Jimmy Horton, Myron Horton, Susie Hoskins, Janice Hough, Mia Dawn Hough, Michelle Hough, Mike Hough, Nancy Howard, Kevin Howard, Laurie Hubbard, Anne Hubbard, Bob Hubbard, Jan Hubbard, Jim Hubbard, John Hubbard, Joy Hubbard, Laura Hubbard, Nell Hubbard, Parker Hubbard, Wayne Huffman, Peggy Hughes, Ken Hughes, Joy Hundley, Alice Hundley, Gray Hux, Carolyn Hux, Doug Hylton, Mark James, Dee James, Gerald Jennings, Bunny Jennings, Harry Jennings, Matt Jennings, Zann Jones, Robyn Keyes, Terry Keyes, Timothy Kilner, George Kilner, Mae King, Durward Koontz, Willie Landress, Louise Lashley, Bill

Lashley, Mary Noel Lashley, Thala Latham, Ann Latham, Tommy Lawson, Alice Lea, Dorothy Lea, Dwight Lester, Jeff Lester, Nell Lewis, Bob Lewis, Lindsey Lewis, Ray Lloyd, Bruce Lloyd, Frank Lloyd, Jane Lunsford, Bill Lunsford, Robin McCarty, Stephanie McElhannon, Tom McElhannon, Sylvia McGavisk, Patrick McKinney, Mary Mabe, Barry Mabe, Renee Maddrey, Claire Maddrey, Huntley Maddrey, Libby Maddrey, Joe Martin, Jean Matthews, Rainey Mauney, Janet Mauney, John Mauney, III, John Medberry, E. W. Medberry, Sallie Mize, Ashley Mize, Diane Mize, Kary Mize, Max Mize, Sally Moore, Anne Moore, Donna Moore, Gerald Nash, Anita Nash, Carl

Nash, Scott Neal, Jessie Newlin, Alice Newlin, Greg Newlin, Nancy Newlin, Wendell Ogburn, Bert Ogburn, Carol Ogburn, Elizabeth Ogburn, Glenn Ogburn, Jr., Glenn Ogburn, Jan Ogburn, Kevin Ogburn, Tommy Osborne, Albert Osborne, Douglas Overby, Charles Overby, Rosemary Owen, Lucile Pace, Bill Pace, Elizabeth Pace, Jr., Henry Pace, III, Henry Parker, Ann Parker, Bunyan Parker, Larry Parker, Jr., J. B. Peters, Annie Peterson, Merle Peterson, Paul Phelps, Doug Phelps, Peggy Pinnix, Gary Pinnix, Janet Pittman, Gladys Pittman, Jim Powell, Kay Powell, Mickey Powell, Jr., Mickey Powell, Nancy Powell, Richard Prescott, Michael Prescott, Mike

Prescott, Shirley

Pryor, Karen

Puckett, Elizabeth Puckett, Lloyd Puckett, Toni Puckett, Wayne Rakes, Billy Rakes, David Rakes, Hazel Rakestraw, Jeffrey Rakestraw, Sandra Rakestraw, Wayne Rawlins, Lily Redman, John Redman, Thelma Rhodes, Alma Rhodes, Lawrence Rhodes, Sam Ricks, Franklin Riddle, Karen Riley, Jr., Ray Robinson, Ernie Robinson, Mary Frances Robinson, Susan Robinson, Tom Rowell, Allison Rowell, Leigh Rowell, Mattie Rowell, Van Royster, Lillie Sams, Coleen Sams, Ernest Samuelson, Ken Samuelson, Mildred Sandiford, Chip Sandiford, Sandra Sandiford, Terrill Sapp, Carey Sapp, Elizabeth Sapp, Lucile Sapp, Phillip Scott, Alvin Scott, Christie Scott, Gerrie Shelton, Dick Shelton, Doris Shelton, Gail

Shelton, Robert Shelton, Jr., Robert Smart, Virginia

Smith, Elizabeth

Smith, Hattie

Smith, Joe

Smith, Jr., John Smith, Valerie Snead, Claud

Snead, Mary

Stanford, Hester

Stegall, Beth Stegall, Charlie

Stegall, Laura

Stevens, Mildred Stevens, Winfred

Stone, Barbara

Stone, Bill

Stone, Marc

Stone, Marty Stovall, Cara

Strope, Joyce

Stump, Margaret

Sugg, Charles Sugg, Jane

Taylor, Ashley

Taylor, Bea

Taylor, Diane

Taylor, Frances
Taylor, Lynne

Taylor, James

Thackston, Lena

Thomasson, Billy Joe

Townsend, Mark

Troxler, Calvin

Troxler, Gladys

Tuck, Tracy

Tuggle, Brad

Tuggle, Jane

Tuggle, Jason

Tuggle, Wayne

Tuggle, Jr., Wayne Underwood, Carol

Underwood, Steve

Varner, Julia

Varner, Marshall

Via, Becky

Via, Ben Via, Dawn

Walker, Cora Mae

Walker, Frank

Walker, Marjorie

Walker, Mary Ann

Wall, Lucille

Waller, Bill

Waller, Lori

Webb, Carl

Webb, Connie

Webb, Mae

Webster, Margaret

Webster, Jr., Ted

White, Ila

White, Mack

White, Matthew

Wilkes, Adeline

Wilkes, Bob

Wilkes, Louise

Wilkes, Susie

Wilson, Deborah

Wilson, Elsie

Wise, David

Wise, Elaine

Wright, Greg

Wright, Hilda

Wright, Jimmy

Wright, Joan

wright, Joan

Younts, Burton

Younts, Elizabeth

Younts, Estelle

Younts, Nancy

Zeigler, Betty

Zeigler, George

Ziglar, Debbie

Ziglar, Melody

Ziglar, Peggy

Ziglar, Robbie

Ziglar, Steve

TRUSTEES OF FIRST BAPTIST CHURCH OF EDEN

(Names of trustees were taken from property deeded to the church.)

H. E. Anderson

Sam T. Anderson

T. H. Barker

Manfred T. Blanchard

George H. Chaplin

N. V. DeHart

J. B. Fagg

John L. Gaulden

Toby Hance

Calvin G. Jones, Sr.

Bill Lashley, Jr.

D. F. King

John Lawson

P. F. Osborne

James B. Ray

David Smith

Claud T. Snead

T. G. Taylor

C. V. Tyner

W. B. Wilson

CHAIRMEN OF DEACONS 1839-1989

(Names listed from Associational Minutes)

1839-1952		
1953-1954	H. L. Fagg	
1955-1956	S. T. Anderson	
1957	Fred Duke	
1958	Jack Baker	
	251	

1959	S. T. Anderson
1960	N. V. DeHart
1961	Bill Lashley
1962	Hicks E. Anderson
1963	Robert Hair
1964	Richard T. Harris
1965-1966	Lawrence Mann
1967	L. H. Hance
1968	Paul Peterson
1969	M. T. Blanchard
1970	Gerald James
1971	Edgar E. Welch
1972-1973	Carl Webb
1974	Cliff Crews
1975	Jack Fleming
1976	Bob Wilkes
1977	Carl Webb
1978	Bill Hicks
1979	Elmer A. Wrenn
1980	Bob Hair
1981	Guy McCall
1982	Winfred Stevens
1983	Fred Smith
1984	William O. Stone
1985	Ben Via
1986	Van Rowell
1987	Jack Fleming
1988-1989	Carl Webb

SUNDAY SCHOOL SUPERINTENDENTS 1839-1989

(Names listed from Associational Minutes)

1839-1869 1870-1883 C. H. Osborne 252

1884-1906	T. G. Taylor
1907-1940	W. B. Wilson
1941-1951	S. T. Anderson
1952	Carl Webb
1953-1955	Russell P. Harris
1956-1964	Jack Baker
1965-1966	Bob Wilkes
1967-1968	John Mauney
1969	Jack Baker
1970	Ed Welch
1971	Sterling Weaver
1972-1974	Ruth Wrenn
1975-1977	John Mauney
1978	Bob Wilkes
1979	Elmer A. Wrenn
1980-1982	Bill Hicks
1983-1989	Winfred Stevens

CHURCH TREASURERS 1839-1989

1884-1887	A. Heggie
1888-1892	J. B. Fagg
1893-1897	George T. Lancaster
1898-1899	James M. Osborne
1990-	A. E. Millner
1901-1921	Names Unavailable
1922-1927	W. O. Jenkins
1928-1933	T. Lee Millner
1934-1942	R. A. Carroll
1943	S. T. Anderson
1944-1945	R. A. Carroll
1946-1950	Francis C. Roberts
1951-1952	W. H. Richardson, Jr.
1953	Dale Cooper
1954	J. C. Davidson, Jr.
1955-1959	Hicks Anderson, Jr.
	253

1960-1970 M. D. Rakes 1971-1973 Jimmy Wright 1974-1989 Wayne Rakestraw

CHURCH CLERKS 1839-1989

1839-1848 David Smith 1850-1851 Charles Duncan 1852-1858 G. H. Chaplin 1859-1885 C. G. Jones 1886-1890 B. W. Ray 1891-1898 J. D. Taylor 1899-1903 B. W. Ray 1904-1906 J. D. Taylor T. H. Barker 1907-1908 1909-1910 A. W. Dunn 1911-1919 T. H. Barker H. L. Fagg 1920-1927 1928-1937 C. H. Hall S. T. Anderson 1938-1943 1944-1954 Fred T. Duke 1955-1969 Carl Rhodes 1970-1973 Jack Burgart 1974-1977 Guy McCall, Jr. 1978-1981 Gladys Pittman 1982 Elvina Elliott 1983-1984 Pat Chassereau 1985 Gladys Pittman 1986-1987 Carl Webb 1988-1989 Connie Webb

WOMAN'S MISSIONARY UNION LEADERSHIP

1886-1989

(Names listed from Associational Minutes)

Presidents

1886-1903	
1904-1905	Mrs. B. F. Ivie
1906-1912	Mrs. J. A. Beam
1913	Mrs. R. E. White
1914-1915	Mrs. T. G. Taylor
1916	Mrs. C. M. Beach
1917	Mrs. D. F. King
1918	Mrs. W. B. Weaver
1919	Mrs. D. F. King
1920-1921	Mrs. J. G. Taylor
1922	Miss Lucile Wade
1923-1931	Mrs. A. T. Hopper
1932-1937	Mrs. B. F. Parker
1938	Mrs. C. M. Beach
1939-1940	Mrs. T. H. Barker
1941-1942	Mrs. Tycho Nissen
1943-1945	Mrs. Kenan Casteen
1946-1947	Mrs. J. Platt Turner
1948	Mrs. James E. Holmes
1949	Mrs. W. F. Humbert
1950	Mrs. Carl Hoehl
1951	Mrs. C. J. Darlington
1952-1953	Mrs. G. C. Dickerson
1954	Mrs. Joe F. Wood, Jr.
1955	Mrs. G. C. Dickerson
1956-1957	Mrs. H. C. Pace, Jr.
1958-1959	Mrs. Carey Sapp
1960-1961	Mrs. Charles H. Sugg
1962-1963	Mrs. Troy Hodges
	255

1964-1965	Mrs. Glenn Ogburn
1966-1967	Mrs. Dan Lashley
1968	Mrs. Virginia Richardson

	PRESIDENTS	DIRECTORS
1969	Mrs. Glenn Ogburn	Mrs. Virginia
		Richardson
1970		Mrs. Henry Pace
1971	Mrs. Chris Hance	Mrs. Henry Pace
1972-1973	Mrs. Carey Sapp	Mrs. Kenan Casteen
1974-1975	Mrs. J. C. Davidson	Mrs. Carey Sapp
1976-1977		Mrs. Elmer A. Wrenn
1978-1979		Mrs. Virginia Wood
1980-1981	Mrs. Toby Hance	Mrs. Glenn Ogburn
1982-1983	Mrs. Dewey Grogan	Mrs. Jane Lloyd
1984-1985	Mrs. Carl Webb	Mrs. Irma Hodges
1986-1987	Mrs. Glenn Ogburn	Mrs. Joy Smith
1988-1989	Mrs. Marshall Varner	Mrs. Jane Lloyd

CHURCH MEMBERSHIP 1939

Abernethy, Mary Winn

Adkins, Mrs. R. H.

Allen, R. G.

Allen, Mrs. R. G.

Alcorn, J. W.

Alcorn, Mrs. J. W.

Alcorn, Lonnie

Alcorn, Mrs. Lonnie

Alcorn, Ozie

Alcorn, Mrs. Ozie

Anderson, S. T.

Anderson, Mrs. S. T.

Anderson, Sarah

Anderson, Mrs. S. J.

Austin, Mrs. N. B.

Austin, Catherine

Austin, Beverly

Banks, C. L.

Banks, Mrs. C. L.

Banks, Claud

Banks, Mildred

Banks, James

Barker, T. H.

Barker, Mrs. T. H.

Barker, Elizabeth

Barker, Evelyn

Barker, Hayes, Jr.

Barker, King

Barksdale, Julian

Barksdale, Anne

Barksdale, Billy

Barksdale, Doris

Barnard, Mrs. Robert

Barnard, Evelyn

Barnes, Sanford C.

Barnes, Mrs. S. C.

Beach, C. M.

Beach, Mrs. C. M.

Beach, Clarence

Beach, James

Bell, Charles

Benson, O. W.

Benson, Mrs. O. W.

Benson, Mrs. Mattie

Bondurant, Mrs. Lucius

Boswell, Hazel

Brooks, N. S.

Brooks, Iris

Brooks, Mrs. Sadie

Brown, Mrs. Mabel S.

Burnette, Robert

Byrd, J. F.

Byrd, Mrs. J. F.

Byrd, Frances

Byrd, Rebecca

Byrd, Dr. A. L.

Byrd, Mrs. A. L.

Cantrell, Mrs. A. L.

Cantrell, Margaret

Carroll, Robert A.

Carroll, Mrs. R. A.

Carroll, Alice Hill

Carter, A. L.

Carter, W. A.

Casteen, Dr. Kenan

Casteen, Mrs. Kenan

Casteen, Betsy

Casteen, Patsy

Chambers, O. T.

Chambers, Mrs. O. T.

Clark, George H.

Clark, Mrs. Mary D.

Clark, Miss Bessie

Cockran, Olive

Cooper, W. A.

Cooper, Mrs. W. A.

Cooper, Dale

Cooper, Mary Frank

Cooper, S. E.

Cooper, Mrs. S. E.

Cooper, Juanice

Cox, Gwendolyn Nance

Cox, Robert

Cox, Mrs. Robert

Cox, Minnie Cox, Worth

Craddock, Cecil

Craddock, Mrs. Cecil

Craddock, Mrs. Ira

Craddock, Russell

Craig, Mrs. Joseph

Crawley, Mildred

Crews, Carlton

Crews, Mrs. R. C.

Cuddy, Carrie Leigh

Cuddy, Genevieve

Currin, Frances

Crutchfield, Margaret

Darlington, Mrs. C.J.

Darlington, Laura

Davidson, Mrs. Hugh

Davidson, Betsy

Davis, Rosa V.

Davis, Rosa

Davis, C. A.

Davis, Mrs. C. A.

Davis, Jean

DeHart, N. V.

DeHart, Mrs. N. V.

DeHart, Jack

Dickinson, G. C.

Dickinson, Mrs. G. C.

Dickinson, Jean

Dickinson, Shirley

Dixon, Mrs. Dorothy

Dobbs, Mrs. P. W.

Donaho, Mrs. Mabel

Donaho, Mrs. W. J.

Donaho, Mrs. Sarah

Donaho, Fred

Doyle, Joseph

Duke, Fred

Duke, Mrs. Fred

Dunn, Mrs. A. W.

Dunn, Billy Dunn, Jean

Eanes, Joe Pete

Easley, Mrs. Nary N.

Edwards, Lelia

Eggleston, Nell

Eggleston, Claiborne

Elmore, Mrs. Ida

Emory, E. A.

Emory, Mrs. E. A.

Emory, John

Emory, Edward

Emory, Grady

Fagge, J. B.

Fagge, Mrs. J. B.

Fagge, H. L.

Fagge, James

Fitts, Miss Edna

Flanagan, Mrs. Sarah

Flanagan, Alfred

Fleming, Mrs. Paul

Fleming, Elizabeth Fleming, Jack

Foley, A. W.

Foley, Mrs. A. W.

Foreham, H. G.

Foster, Rev. R. C.

Foster, Mrs. R. C.

Freeman, W. D.

Freeman, Elizabeth

Freeman, Julian

Freeman, Harrison

Freeman, Elaine

Freeman, Barbara

Fullerton, Mrs. G. H.

Garrett, Thomas J.

Garrett, Mrs. T. J.

Gatewood, Beatrice

Gerringer, Mrs. Louise

Gilley, Moir

Gilley, Mrs. Moir

Gilley, Bobby

Gilley, Virginia
Gilley, Mrs. Lillian
Glenos, Mrs. Lillie D.
Golden, S. L.
Golden, Mrs. S. L.
Golden, Jane Stuart
Gunn, N. F.
Gunn, Mrs. N. F.
Gunn, Nathan
Gunn, Hazel
Gunn, Mabel

Haley, Mrs. Gertrude Hall, C. H. Hall, Howard Hall, Hubert Hall, Edith Hampton, Gwendolyn Hancock, Mrs. W. G. Harris, Mrs. Lizzie W. Heath, Catherine Hedgecoth, Frances Hege, Mrs. Fred Hege, Spencer Hayes, Betty Heiner, Mrs. M. L. Heiner, Elizabeth Heiner, Maurice Heiner, Mildred Hill, J. B. Hill, Mrs. J. B. Hilliard, Laura Mae Hodges, E. M. Hodges, Mrs. E. M. Hodges, E. M., Jr. Hodgeson, Mrs. A. Holland, Mrs. John Holmes, Mrs. J. E. Holmes, Elizabeth Holmes, James J. Holmes, William Holmes, Edwin Honeycutt, Mrs J. Hoyle Hopper, Mrs. A. T.

Hopper, Norwood

Hopper, Mrs. Albert Hopper, Mrs. Annie Hopper, Mrs. Jessie Hopper, Charles Horton, J. E. Horton, Mrs. J. E. Horton, Charles Horton, Laura Horton, Eugenia Horton, Ida Louise Hughes, Mrs. Elva B. Humbert, W. F. Humbert, Mrs. W. F. Humbert, Lindsley Hunter, Mrs. Claudia H. Hicks, Linzie Hundley, J. B. Hundley, Annie Hundley, R. H. Hundley, Mrs. R. H.

Ivie, B. F.
Ivie, G. G.
Ivie, B. E.

Jarrell, Hazel
Jarrell, Helen
Janney, R. P.
Jenkins, W. O.
Jenkins, Mrs. W. O.
Jenkins, T. M., Jr.
Jones, Mrs. C. H.
Jones, Louise
Jones, Betty
Jones, W. W.
Jones, Mrs. M. H.
Jones, Jeanette
Jones, Mrs. A. W.
Jones, Ethel

King, D. Frank, Jr. King, Mrs. D. F., Jr. King, Durward King, Adelle King, B. S. King, Mrs. B. S.
King, Herman
King, Mrs. Herman
King, Homer
King, Mrs. Homer
Kirby, Mrs. O. K.
Kirby, Alice
Kirks, Mrs. Carrier
Kirks, Loula
Kirks, Posie
Kirks, Ethel
Kirks, Henry
Knight, Mrs. Susan

Lashley, Mrs. D.M., Sr. Lashley, Minnie
Lashley, D. M., Jr.
Lashley, Mrs. D.M., Jr.
Lashley, Bill
Lee, G. W.
Lee, Mrs. G. W.
Lee, Curtis
Lewis, J. K.

McAllister, J. E. McAllister, Mrs. J. E. McAllister, George McGinnis, H. D. McGinnis, Mrs. H. D. Mabes, Mrs. Fairy Macy, W. W. Macy, Mrs. W. W. Major, Mrs. A. E. Manly, Miss Ella Manuel, A. T. Manuel, Mrs. A. T. Manuel, Mildred Martin, Raymond Martin, Mrs. Raymond Martin, Clyde Martin, Mrs. Florence Martin, Mrs. Mary Martin, Kitty May Martin, Olene Mauck, Mrs. Nina King

May, Mrs. B. J. May, Eleanor May, Norma Lee Mayhew, Mrs. J. C. Mayo, Anna Mell Merriman, Clyde Merriman, Mrs. Clyde Merriman, Mary Anne Millner, T. Lee Millner, A. E. Mitchell, Mrs. Audrey Moore, R. J. Moore, Mrs. R. J. Moore, Louise Emory Morehead, Mrs. J. M. Morgan, Russell Mosely, Mrs. W. L. Motsinger, K. E. Motsinger, Mrs. K. E. Morton, Gaynelle

Neal, Mrs. Jessie H.
Neece, Mrs. Lottie
Neece, Paul
Newman, Forest P., Sr.
Newman, Harold
Newman, F. P., Jr.
Newman, Francis
Newman, Mrs. A. H.
Nissen, Tycho
Nissen, Mrs. Tycho
Nissen, Phillip
Nixon, G. L.
Nixon, Mrs. G. L.
Nixon, Betty

O'Brien, Melba
Odell, Nannie Mae
Odell, Mrs. Nannie
Osborne, P. F.
Osborne, Mrs. P. F.
Osborne, Floyd
Osborne, Philip
Owen, Henry W.
Owen, Mrs. H. W.

Owen, Mrs. Lucile W.

Page, Mrs. J. Carl

Parker, B. F.

Parker, Mrs. B. F.

Parker, Bunyan

Parker, Olive

Perdue, Mrs. Addie

Pickleseimer, Mrs. Ida

Pratt, Mrs. A. D.

Pratt, James

Pratt, Philip

Pratt, Mrs. Philip

Pratt, Adelaide

Pratt, Mary

Price, Mrs. Dorothy

Perry, Myrle N.

Pullman, Mrs. Pearl

Revell, R. L.

Revell, Mrs. R. L.

Rhodes, S. B., Sr.

Rhodes, Mrs. S. B., Sr.

Rhodes, S. B., Jr.

Rhodes, Jessie

Rhodes, Margaret

Rhodes, Carl

Rhodes, Mrs. Carl

Richardson, W. H.

Richardson, Mrs. W. H.

Richardson, W. H., Jr.

Roberts, Mrs. Annie

Roberts, Mae

Roberts, Hazel

Roberts, Francis

Robertson, Rev. C. H.

Roberts, J. W.

Roberts, Mrs. J. W.

Rodgers, G. A.

Rodgers, Mrs. G. A.

Rodgers, Willie

Rodgers, Mrs. Willie

Rodgers, Pauline

Rodd, Mrs. Daisy Benson

Sams, Jennie

Schofield, Mrs. A. B.

Seay, Mrs. E. T.

Seay, Roy

Seay, Patricia

Setliff, A. W.

Setliff, Mrs. A. W.

Shepherd, J. H.

Shepherd, Mrs. J. H.

Sholar, Mrs. W. C.

Sholar, Daphney

Shreve, P. H.

Shreve, Mrs. P. H.

Shreve, Herman, Jr.

Shreve, Thomas

Shields, Mrs. Mildred

Simpson, Robert H.

Simpson, Mrs. R. H.

Slaughter, Mrs. Bettie

Slaydon, Mrs. H. I.

Smith, John, Sr.

Smith, Mrs. John, Sr,

Smith, John, Jr.

Smith, Mrs. Fred

Smith, Mary Sue

Smith, Irma

Smoak, J. L.

Smoak, Mrs. J. L.

Smoak, Jesse Lee

Smothers, Mrs. W. C.

Snead, C. T.

Snead, Mrs. C. T.

Snead, J. P.

Snead, Mrs. J. P.

Snead, Gertrude

Snead, Estelle

Soots, Stacy

Stacks, S. A.

Stacks, Mrs. S. A.

Steinburg, Mrs. Ruby

Stevens, Ervin

Stevens, Mrs. Ervin

Strong, Charlie

Strong, Mrs. Charlie

Suggs, J. O.

Suttenfield, Elizabeth Strong, Clyde Steagall, Mrs. Pearl B. Steagall, Dora

Taylor, Dr. T. G. Taylor, Anne Taylor, Dr. Dan G. Taylor, Mrs. D. G. Taylor, J. D., Jr. Taylor, Mrs. J. D., Jr. Taylor, Mrs. J. B. Trantham, A. M. Trantham, Mrs. A. M. Trent, Mrs. J. B. Trent, Ralph Tredway, Mrs. G. A. Tredway, Guerrant Turner, J. Platt, Sr. Turner, Mrs. J. P., Sr. Turner, J. Platt, Jr. Turner, Frances Turner, Raeford Turner, Raymey Turner, Lloyd Turner, Mrs. Lloyd Turner, Pauline Tuttle, Mrs. Daisy J. Tyner, Dr. Carl V. Tyner, Mrs. Carl V. Tyner, Hugh Topley, Mrs. C. H. Tuttle, Mrs. Adeline W.

Wade, W. J.
Wade, Mrs. W. J.
Wade, Russell
Wade, Lettie
Walker, Frank
Walker, Mrs. Frank
Ward, Rebecca
Watkins, Mrs. Mattie
Webb, Harvey
Webb, Mrs. Harvey
Webb, Carl

Webster, Mrs. Margaret Webster, Orena Whitehead, J. C. Whitehead, Mrs. J. C. Whitehead, Miss Addie Wilkes, Roger Wilkes, Mrs. Roger Wilkins, R. L. Wilkins, Mrs. R. L. Wilkins, Margaret Wilkins, Peggy Williams, Mrs. Ola P. Wilson, Mrs. P. P. Wilson, Caroline Wilson, W. B. Wilson, Mrs. Sam P. Wimbish, Mrs. M. V. Withers, Mrs. Bethel Woodall, George Woodson, Fred Wright, Mrs. Helen Wyckoff, Mrs. F. C. Wyckoff, Frances Wyckoff, Bobby

Young, E. E.
Young, Mrs. E. E.
Younts, W. K.
Younts, Mrs. W. K.
Younts, Otha
Younts, Nellie Marie
Younts, Marvin
Younts, Mrs. Marvin

Ziglar, J. G.
Ziglar, Mrs., J. G.
Ziglar, Norris
Ziglar, William
Ziglar, Elaine
Ziglar, Mrs. Etta
Ziglar, Ruby
Ziglar, P. W.
Ziglar, Mrs. P. W.
Ziglar, Melvin
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LOOKING AHEAD

(From 1939 Centennial Service Bulletin)

The foundation of this church is stronger than Gibraltar. It is built into the "Rock of Ages." The gates of Hell cannot prevail against it. Its strength is the Living Christ, the Present Christ; the Crucified, but Risen Christ.

So we face the future with courage and confidence. As we look seriously into the fore-front, we cannot see an easy road, but we can see a glorious way that leads to victory, because of:

- 1. Our Christ the head and foundation of this church. He is God. God cannot fail. He said, "I and the Father are one." He said again, "I have overcome the world." Then just before He went back to the Father, He said to the disciples, "Lo, I am with you always, even unto the end of the ages."
- 2. Our Bible. It is the Word of God. It cannot fail. It has proved satisfactory wherever it has been tested. It is the only Word of Life that is visible. Its message is the message that hearts hunger for. Its message is a globe-encircling Gospel. It is a universal message. It is eternal. Its promises have never failed those who have lived and wrought well here. It will not fail now. It has stood firmly to comfort and encourage in times of peace and through storms of warfare.
- 3. The personalities who have lived in the superstructure of this church. Our heritage consists of great personalities. Time would fail to call the names of those leaders who have carried the banner through the years, those who have suffered and sacrificed that this church might prevail here in this community. But as we reflect upon these men and women we see several characteristics, namely:

- (a) Character. Men and women who stand for great principles must be persons of great character. This church would not have the illustrious record if it had not been for the men and women with outstanding character. They have cast the shadow of their lives down the pathway of the years. "Their works do follow them."
- (b) Conviction. They believed something substantial, and they believed it with all the conviction of their lives. All the ridicule, all the threats, all the criticisms of their enemies could not turn them from the way of Faith. They felt that they must be true to truth as God had given it to them.
- (c) Courage. These people not only had character and conviction but they had courage. Many times there is written into the minutes of this church where some strong man challenged the right of someone else to keep on living in sin and still remain in the fellowship.
- (d) Consecration. They dedicated all they had in powers of personality. Some of them counted all things but loss for excellence of the knowledge of Christ Jesus their Lord.
- 4. Now What is Our Obligation to Them? And to Christ? What are we going to do with this possession they have left to us? We must use it or lose it.

Our obligation is two-fold — namely:

(a) We must appreciate it. We must properly appraise what others have left us. The son of fortune sometimes forgets his father. We must not forget the cost of redemption, and the struggle of our predecessors.

We must appreciate this church enough to guard it safely, that we may not lose what is left for us. We must not compromise with any evil.

We must appreciate it enough to enlarge it. Each generation has some contribution to make. We must strengthen her to meet the conditions of the present day demands, as we pass the banner on to the ones who are to come after us.

(b) We must share it. We cannot escape this obligation. This church has thrived on sharing. Every gift in money or men or women has blessed the church. Those who have labored here in the past were the sharing men and women. If those who have gone out of our sight have power to look upon the scenes of their earthly lives and labors; then surely the eyes of a great host are turned this way. We would clasp hands with them across the great divide and pledge to them our devotions in the words: "Faith of our fathers living still, We will be true to Thee till death."

We may be sure of one thing — the face of our Living Lord is looking this way. He is expecting the best for Himself. We have failed Him in the holy task he gave us many times. We have sometimes brought reflection upon the pioneers of this church. We have made ourselves ashamed. But in this holy hour we would re-dedicate our lives, and say to Him who sits at the right hand of God, "Oh thou expectant Christ, Thou shall not look in vain to this Church."

R. C. FOSTER

OFFICIAL DIRECTORY, 1939

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111 To 117:1		
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George Clark

R. C. Foster

SURVEY OF OUR CHURCH MEMBERSHIP

(From 1939 Centennial Book)

Homemakers126	Rug Makers21
Clerical Workers40	Textile Workers 28
Merchants	Pharmacy3
Salesladies14	Mill Officials12
Salesmen	Carpenters2
Teachers	Railroad2
College Students	Engineering4
Public School Students 72	Seamstress4
Farmers	Dairymen4
Nursing	Undertakers3
Mechanics5	Gasoline and Oil Salesmen 3
Doctors	Librarian
Lawyers	Government Service 5
Barbers3	Chemistry
Bankers	Retired
Contractors8	Miscellaneous20
Insurance4	Non-resident23

One of each: Masonry, Taxi, Linotype, Electrician, Telephone service, Plumbing, Bottling business, and Beauty Parlor operator. At least 150 members have had college training.







